

ZION'S HERALD

Published by the Boston Wesleyan Association, for the New England Conferences of the Methodist Episcopal Church.

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BOSTON, JUNE 9, 1870.

Established January, 1833
Volume 47—No. 23.

GOD DETHRONED.—The Pope's infallibility is settled, so far as his Council can do it. June 29, the day kept in honor of St. Peter, is to be the day for its enunciation, with a pomp as great if possible, as has been seen in Rome since Pompey himself coined that word by the magnificence of his demonstrations. Christians hearing of it, will turn to the second letter Paul wrote, that to Thessalonica, in which he declared that this very event would happen, and that the end should not come until this blasphemy had been committed. We give Conybear and Howson's translation.

"But concerning the appearing of our Lord Jesus Christ, and our gathering together with Him, I beseech you, brethren, not rashly to let yourselves be shaken from your soberness of mind, nor to be agitated either by any pretended revelation of the Spirit, or by any rumor, or by any letter as from me, that the day of Christ is at hand. Let not any one deceive you by any means, for before that day the falling away must have first come, and the Man of Sin be revealed, the son of perdition; who opposes and exalts himself against all that is called God, and against all worship, even to seat himself in the temple of God, and take on himself the signs of Godhead."

This the Pope of Rome will do the twenty-ninth day of June, in the year of our Lord, 1870, if he should be allowed to live so long; and if not, his successor will accept the divine insignia; for the Jesuits that make him do this deed of blasphemy, would elect a successor after their kind. The end of Rome draws near. It may be a century before this despotism of the devil is overthrown, it may be more, but the terrible tyranny of the days of Hildebrand, and even of Luther, is over. This event shows that there is not much more it can do. God has let the iniquity work, that He may the more gloriously reveal His own power, mighty to overthrow, mighty to save. The true Church, whose representatives convene in New York this year, will only be the closer knit together by the desperate profanity of this antichrist.

ANOTHER FALL OF FREE RELIGION.—*The Radical*, the organ of the new school of skeptics, ceases to exist with the present number. It has been a very able journal of very erroneous thought. Its editor said, not many months ago, "the Church was played out." It seems that it was the other party. It has been extreme in its theories, calling Christ a stumbling-block and demanding His removal from the thoughts of the times. That stumbling-block it has stumbled over unto its death. Rev. Mr. Alger's society was lately reconstructed to save it from dissolution. Rev. Mr. Connor's society has gone to pieces. Theodore Parker's society draws a dying breath.

Will not Messrs. Abbot, Frothingham, and their friends hear the voice speaking unto them as it did to a man of old, who thought he could kill Christianity, and saying unto them, "I am Jesus whom ye persecute. It is hard for thee to kick against the pricks." May they all repent as did Paul, and forsake an error which is as unpopular and unprofitable as it is untrue.

SAFE.—The pilgrim journey of life is beset with ten thousand perils; pitfalls, snares, and enemies without number line the way. Many have stumbled and fallen; weariness, woe, and death have come upon them; even souls that seemed strong and courageous have succumbed to the perils and difficulties they have been called to encounter. How then can we walk securely? how shall we find safety? Nowhere but in the King's highway of holiness, cast up for the ransomed of the Lord to walk in. There we enjoy the fellowship of the saints and the companionship of Jesus. The soul is safe. Changes may come, cares may burden, trials may perplex, temptations may assail, friends may forsake, pain, poverty and afflictions may seem almost to overwhelm, but still the soul of the believer is kept in perfect peace; he is safe, and though the humblest and weakest child of God, still while he clings to Jesus he is as safe, for infinite love and omnipotent power are alike pledged to his deliverance.

"No strength of our own, nor goodness we claim;
Our trust is all thrown on Jesus's name.
In this our strong tower for safety we hide,
The Lord is our power,—the Lord will provide."

EXCITED.—The editor of *The Baltimore Advocate* should hasten home. Somebody in his office is trying to swing his scythe, but like most over-ambitious striplings, he only endangers his own legs. The master of abuse must look out

for his laurels. We referred to Dr. McNally's consistency in defeating a proposition in the General Conference of the Church South, to consider the duty of that body to temperance, on the ground that it was a secular matter with which the Church, as such, had nothing to do, and that it might also lead to dangerous side-issues, and compared such sensitiveness with the fact that he was arrested and confined at St. Louis for uttering disloyal sentiments in the paper of which he was editor.

The Advocate gets very red over that innocent remark; why we see not. It was not untrue, nor inappropriate to the subject. It put in a striking light the difference between profession and practice. The man who was the most violent of all the nation's enemies, and that in political matters, opposes an effort for his Church to extirpate the great evil of intemperance, because it may give its watchers and antagonists a chance to say "What consistency!" We hope, pray, and really believe that both the St. Louis and Baltimore doctors and papers will yet see the folly of such inconsistency, will acknowledge their error in opposing Anti-slavery in Church and State, and will advocate the greatest of all present social, national, and humanly ecclesiastical duties—the purging of the land of the hardly less evil of drinking intoxicating beverages. So may it be.

Boston and San Francisco joined hands and oceans last Thursday. The Board of Trade, in their excursion, took a bottle of Atlantic water, poured half of it into the Pacific, with ornate words by Mr. A. H. Rice, filled the bottle with Pacific water, joined hands around this temperance bottle of mixed oceans, alternate California and Boston, and sung "America." At the same time a babe was baptized from the same mingled drops, by Rev. Mr. Waterston. It was a scene somewhat odd, and un-American, Frenchy, and Germanish, yet not displeasing. May the guests and hosts not join hands around the other bottles for which California is already getting too famous.

THE SOUTHERN GENERAL CONFERENCE held a short session, and did but little important business. It created six new Conferences: White River, in Arkansas; Los Angeles, in California; North Mississippi, Kansas and Nebraska, East and West Missouri, and Alabama and North Alabama.

Two or three of these show that it has ambitions which its title does not cover, though the attempt was not repeated to change that title to Episcopal Methodist. The term of ministerial service was not lengthened or made indefinite, thanks to the lay delegates. Dr. Keener, of New Orleans, was elected Bishop. He was a student at Wilbraham and Middletown, under Dr. Fisk. Fraternal delegates were not appointed, that we are aware of, to the M. E. Church, but the Methodist Protestant Church was recognized. The colored membership was thrown overboard, arrangements being made to erect what there are left of them into a Church of their own, next winter. This will make three colored Methodist Churches in the country, no one of which has a membership equal to our own. What prevents their all coming into the old mother Church? A little ecclesiastical statesmanship, and a large degree of brotherly love, will bring all these exiled Hagars back to Abraham's house. May our leaders be found equal to the divine duty and honor of effecting such a restoration.

Its former editors and book agents were reflected, Louisville was made its book head quarters instead of Nashville that was, and Baltimore that ought to have been. A monthly was ordered, with Rev. W. H. Harrison as editor, a Sunday-school department erected with Rev. A. G. Hapgood as Secretary. Dr. Bledsoe's quarterly was adopted as their own. The other matters were not important.

Three infidel journals were for sale at the door of the Free Religious Convention, *The Radical*, *Index*, and *Investigator*. The last is the old Kneeland, Atheistic organ, and in its rude paper looked unlike its natty young associates; but it will doubtless outlive them. *The Radical* is gone, *The Index* will soon follow; its chief use now being to publish Mr. Abbot's sermons and puffs of itself. *The Investigator*, coarse and scurrilous, will probably live on, till its proprietor and editor dies. It is a good specimen of the character of the Atheistic hostility to the Gospel.

Jews are being massacred in Roumania, Turkey, by Christians. This is a strange event for this age; the explanation has not yet appeared. Gov. Sprague thinks it is caused by the Jews holding and hoarding money, and oppressing the Christians—another token of the struggle between capital and labor. If so, it would relieve it of its apparently religious aspect. If on the old grounds, it is a horrible projection of the Middle Ages into this millennial era.

The Chicago Times, a paper that warmly sympathized with the South through all the war, thus rebukes the Church South, and commends our own in the matters of war and reunion. It is the Southern Methodists, not our Church, that refuse to acknowledge the war to be over.

"The Southern Methodists have refused the overtures of the Northern Methodists for a reunion. Methodism was the first to split, was the most determined and deadly on both sides, of all sects, in its prosecution of the war; and it will probably be the very last to unite. Northern Methodist often interlocked bayonets with Southern Methodist than with any other foe, and there were probably about three times as many prayers for the success of the Federal and the success of the Confederates, from Methodists, as from any other denomination. They fought so hard that they haven't gotten over being belligerent yet; and that is the reason that they refuse to unite. Except among the Methodists, the fact seems to be recognized that Lee has surrendered; that Johnston has laid down his sword; and that the war is at an end."

Rev. R. L. Collier preached an Easter sermon, in which he asserted the actual resurrection of our Lord, a confession of faith that his namesake of the north side could not accept, even if it could get the indorsement of the Unitarian body. He also very affectionately compliments his "old Methodist mother, who nursed and nurtured my soul," and from whom he says he has "never out loose;" though all the words that follow show that if not off with the old love, he is on with the new, as they rejoice that the secular press "deals with Orthodox tenets as with mummies, only to be retained as curiosities of a by-gone time," and then he leaps back to an appeal to build churches "to faith in the risen Lord, where the gospel shall be preached and souls saved." Mr. Collier is a good gymnast, but he has declared that a great gulf is fixed betwixt liberalism and orthodoxy, and that he has crossed it. He cannot keep leaping back and forth in the same sermon and at his pleasure. The doctrine of affinity and free-love won't take in religion, however it may in Chicago courts. Stick to one thing or another.

The Central Advocate is mistaken if it thinks we wish "to parcel out our parish for fear of losing a few men" or for any other cause. We believe in one superintendency, equal everywhere, travelling everywhere, but we also believe that these should also be resident everywhere. Doesn't *The Central*? We think it would not object to a bishop in St. Louis, why should it to one in China, and India, and Europe? These must come. Let them come, we trust our wide-awake *Central* will say. So far from "backing down," *The Herald*, as usual in all its history, modestly leads the column in Church progress and extension.

Wisely speaks *The Advertiser*, in referring to late legislation.

It is also to be feared that the relation between the members of the General Court and their ministers is not now of the intimate character which was maintained in the times of our fathers, accounting, perhaps, for some modern views of legislation which our older people look upon with mingled wonder and despair.

What with its free rum, free lust, free Sabbath, and soon, probably, free religion, the legislation of Massachusetts is a sad evidence of the disjunction of Church and State.

Twenty-two millions of grape-vines were set out in California this season. Rev. Mr. Stone says that land is fast becoming a land of drunkards. Young men drink everywhere, wine is on the tables generally, and about everybody drinks. Is the Church protesting and practicing against this evil?

"I think," said Mr. Bronson Alcott once in conversation, "that when a man lives on beef he becomes something like an ox; if he eats mutton he begins to look sheepish, and if he eats pork may he not grow to be swinish?" "That may be," said Dr. Walker, of Cambridge; "but when a man lives on nothing but vegetables, I think he's very apt to be pretty small potatoes!"—*N. Y. Observer*.

Original and Selected Papers.

THE OLD BURYING-GROUND.

One wide pathway stretches through it,
Daily pressed by human tread;
Yet they come not here to bury
The newly dead;
And these footstaps are but seeking
For the road with this one meeting;
So their careless tread
Passes by the dead.

All around the graves lie scattered,
Scarce a fence or hedge between—
Hedges should be for the living,
Not the dead, I ween.
For, there ne'er shall press heart-breaking
Upon sleep which knows no waking;
No one parts between
The resting dead, I ween.

Brown and white, the slabs are dotted
All this burial field about;
Upon some you find the letters
Almost faded out.
Some are slanted in disorder,
Moss-grown all around the border,
Some with foot-stones out
And rank weeds about.

Summer waves her greenness o'er them,
And the spreading branches thrust
Lines of dark into the sunshine,
O'er their resting dust.
While, close by, along the road-side,
Flows the ever restless life-tide;
As if work it must
Spite of sleeping dust!

And with sweet recurring kindness,
As the seasons come and go,
Winter closely o'er the sleepers
Folds his spotless snow,—
O'er these hearts all through with sighing,
O'er these hands in quiet lying,
Resting down below,
Silent as the snow!

Yet not all here rest forsaken;
Footsteps to this burial spot,
Single out one grave among them
Ne'er to be forgot;
Time with rush of wild commotion,
Stilleth not one heart's devotion,—
Toucheth not one spot
Sacred from his blot.

On one grass-grown mound, for years,
Tenderly placed flowers have said,
"Love is not all for the living,
Love is for the dead."
And each Sabbath's holy setting
Whispereth still this, unforgetting,
At its parting tread,
"Love is for the dead!"

The dead! who erst had planned and labored,
Hoped, loved, trusted, paused to weep,
Smiled or sighed along the pathway
Ere they fell asleep.
O, how much of deepest mystery,
Gathered in each little history,
Has the grave to keep
Of the fallen asleep!

Yet the life was not in doing,
Whether lengthened out, or short,
Not in working, toiling, showing
What the hands had wrought.
For our life is in the being,
Hidden from all human seeing;—
How the soul is wrought,
Answering to God's thought.

So I muse while lingering o'er these
Lessons which the dead can give,
Onward still my way pursuing
Do I really live?
O, what if amid this seeming
All my living prove mere dreaming!
In this earthly strife
Is my living life? MARY GARDINER.

THE NATIONAL CAMP MEETINGS AND METHODISM.

VOICES FROM THE PAST.

BY REV. C. MUNGER.

The National Camp-meetings are special measures for "the promotion of Christian Holiness." As such they are gaining the confidence of the Church. It was difficult to find a place to hold the first meeting, three years ago. Now it is a pleasure to meet the demand for them. The Association having more special charge of them, met last fall to appoint one, but were compelled by the facts before them to appoint three for 1870. In this, they yielded to what seemed the providence of God. In confidence they

appeal to the Church for their coöperation, and above all for their prayers.

They ask the cordial support of the whole Church, believing, beyond a doubt, that the object sought and the means used, are both Scriptural and Methodistic.

In their appeal to the Church they say, "We call the people . . . for the special purpose of contemplating the doctrine, and seeking the experience of entire sanctification . . . we design to present no new views and deem it inexpedient to admit any conflicting theories."

At the appointed times I see the thousands, making their way to the three great national festivals. I see the vast multitudes at Hamilton, Oakington, and Des Plaines, gathered professedly for the one purpose of "contemplating the doctrine and seeking the experience of entire sanctification."

I hear voices—voices of prayer. "Holy Father, sanctify them through Thy truth." "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith, that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height; and to know the love of Christ . . . that ye may be filled with all the fullness of God." I see that this is a prayer of faith, for immediately it is added, "Now unto Him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us; unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end, Amen." I hear the voice of song, "as the voice of many waters,"—

"What is our calling's glorious hope,
But inward holiness?
For this to Jesus I look up
I calmly wait for this.

"I wait till He shall touch me clean,
Shall life and power impart,
Give me the faith that casts out sin,
And purifies the heart.

"This is the dear, redeeming grace
For every sinner free,
Surely it shall on me take place,
The chief of sinners me."

I hear other voices,— "When He ascended on high He led captivity captive and gave gifts unto men. He gave apostles, prophets, evangelists, pastors and teachers, for the perfecting of the saints, for the work of the ministry, till we all come, in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ."

I hear the voice of Wesley, a voice of counsel mingled with fear, lest human weakness mar the divine message,—

"I hope Brother— is not ashamed to preach full salvation, receivable now by faith." "Speak and spare not. Let not regard for any man induce you to betray the truth of God. Till you press believers to expect full salvation now, you must not look for any revival." "The more explicitly and strongly you press all believers to aspire after full sanctification, as attainable now, by single faith, the more the whole work of God will prosper." "Entire salvation from sin can hardly ever be insisted upon, either in preaching or praying, without a particular blessing." "Preach Christian perfection, constantly, strongly, and explicitly. Explicitly assert and prove that it may be received now, and that it is received by simple faith." "The blessing of God always attends the publishing of full salvation, as attainable now by simple faith."

I hear the voice of Asbury,— "Preach sanctification directly and indirectly in every sermon. O sanctification! It is heaven below to feel all sin removed. Preach it, whether they will hear or forbear. Preach it."

"The voice of Bramwell,—

"Preach sanctification as a blessing now to be received by faith." "If it is not enforced there will follow a declension in the work among the people. Pray that the number of those may be increased who boldly, as at the first, declare the whole counsel of God."

I hear the voice of McKendree,—

"Ever keep in view, in all your ministrations, the great design which we believe God intended in making us a people; I mean the knowledge not only of a free and a present, but also of a full salvation, a salvation from all sin unto all holiness. Insist much on this. Proclaim aloud 'without holiness no man shall see the Lord.' Under the guidance of the Spirit of holiness, this doctrine will be acknowledged; signs will follow." "Never forget that no doctrine which we have ever preached has been more owned by the great Head of the Church."

The voice of Olin,—

"I trust the day is near when our Church will bear a clearer testimony on this subject. It was the peculiarity of early Methodism." "The doctrine is reviving. With it will come many blessings—great power and grace."

The voice of Clarke,—

"If ever the Methodists give up preaching entire sanctification, they will soon lose their glory."

I remember the dying charge of the sainted Pickering,—

"Tell, O tell the brethren to preach Christ, as an all-able, all-ready Saviour, a present Saviour, saving now. O tell them to preach holiness. Holiness is the principal

thing. Preach holiness, holiness, holiness. God help you to preach holiness."

They do preach holiness, and God helps them. Under the power of this "true testimony," sinners cry out "What shall we do?" Others cry, "Purge me with hyssop and I shall be clean, wash me and I shall be whiter than snow. Blot out all mine iniquities and create in me a clean heart." "O wretched man that I am. Who shall deliver me from the body of this death?" The purifying fire descends and then I hear the shout, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ. There is now no condemnation . . . for the law of the Spirit of life hath made me free from the law of sin and death." "Blessed be God who hath blessed us with all spiritual blessings in heavenly places, in Christ, according as He hath chosen us in Him, before the foundation of the world, that we should be holy and without blame before him in love." "Blessed be the Lord God of Israel who hath visited and redeemed His people as He spoke by the mouth of His holy prophets . . . to perform the mercy promised to our fathers and to remember His holy covenant . . . That He would grant unto us, that we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before Him all the days of our life."

Then I hear the voice of song again,—

"The done; thou dost this moment save,
With full salvation blest,
Redemption in thy blood, I have
And spotless love and peace."

Then the exhortations, the real, genuine Methodistic exhortations, and clinched with a glorious "we will." "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection. And this will we do if God permit." "Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God." "Follow peace with all men, and holiness, without which no man shall see the Lord, looking diligently lest any man fail of the grace of God." Finally I hear the apostolic benedictions, full of holiness. "The very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." "Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen."

ANNIHILATIONISM ANNIHILATED.

Rev. J. W. Adams, in his Conference sermon before the New Hampshire Conference, thus condensed the Scripture facts against the foolish heresy of a material soul and annihilation. His subject is the burden on ministers, from the text "Woe is me if I preach not the Gospel."

A belief in the eternal conscious existence of all human souls, adds still greater weight to this burden.

But, you may ask, who believes this? The great bulk of every nation. In this fact lies one of the strongest proofs of the correctness of the theory. From the icy north to the burning south—from the orient to the occident—from the Hindoo by the Ganges, to the Indian by the Mississippi's banks, from the untutored savage who looks forward with delight to the celestial hunting grounds, to the philosopher who reaches all his conclusions by reasoning from well established premises, a belief in eternal existence is found to be the rule, its denial the exception.

From the time when God breathed into the earthy the life of the heavenly, until now, this belief has found expression in history, philosophy, poetry, and art. Consciousness seems to have been a correct teacher, not only of the great doctrines of depravity and responsibility, but also of immortality. Man believes in it, longs for it, is adapted to it, and is an incongruous portion of creation if he has it not.

If the Scriptures be taken for authority, the opponents of this doctrine must account for the fact that God did not breathe into any other animals the breath of life, though some of the animals live longer upon the earth than man does. They must tell us how the wicked are "chased out of the world;" how Jacob expected to "go down into sheol unto his son, mourning," when he believed the body of his son was eaten up by wild beasts; how that which constituted man a living soul, returns to God, when the dust returns to dust; how Zerubbabel could have been taken to be the signet of the Lord, when, centuries afterward, desolation should sweep over the earth. How Abraham could be gathered to his people, when his body was laid in the grave of Machpelah; the bodies of his people having some of them been buried in Terah in Haran, and the rest of them in Chaldaea. Why the spirit of man should go upward while that of the beast goeth downward; how God can be the strength of the heart and its portion forever, at the same time that the flesh faileth; how the inward man can be renewed day by day, while the outward man is decaying; how one can mourn at the last, when his flesh and body are consumed; how God can be the God of the living only, and the God of Abraham long after his body was dead; how we can walk through the

valley and the shadow of death, if to the soul death is the same that it is to the body, and the valley one that we must halt in for ages; how souls can be set on fire of hell, if there is not now such a place in existence; how Christ has made peace through the blood of the cross with things in heaven, as well as in earth, if there are not sinners saved by the cross already in that future state; how he that believeth in Christ hath everlasting life; how a person can be born again when he is old, if the same things happen to the body, that do to the soul; how we can be born of incorruptible seed, if the whole of man is to see corruption; how we can groan within ourselves, waiting for the redemption of the body, if there is nothing besides the body to groan and wait; how we can partake of living bread and never die; how men can kill the body, but cannot kill the soul, if there is no distinction between the two; how Moses and Elias could have appeared on the mount of Transfiguration, (and by the way if that was an unreal vision, was not the transfiguration itself just as unreal?) The deniers of the eternal existence of souls must tell us how the soul of the child in 1 Kings xvii. 20-22 returned, and the spirit of the maid in Luke viii. 34-35 came again, if they had not been away. How Lazarus could enjoy blessedness, and the rich man suffer torment, at the same time that men were living on the earth to be warned against the irrevocable fate of the latter; how the penitent thief could be with Christ in Paradise the same day that his body died; how Paul could call himself a Pharisee, in opposition to the Sadducees, on the question of angelic and spiritual existence; how for a good man to be absent from the body, is to be present with the Lord; how it can be gain for a Christian, already happy, to die; how Paul could speak of putting off this tabernacle, and of his decease as synonymous; how the martyrs could pray God to avenge them on those then living on the earth; how the holy apostles can rejoice over Babylon immediately after its fall; how it can be said of the dead in Christ that they are blessed from henceforth; how that the Saviour, in condemning the traditional errors of the Jews, never condemns them for the prevalent belief in a conscious, intermediate state, and the eternal existence of saints and sinners after the Judgment.

All this and much more of the same sort must be accounted for by the annihilationist, before the doctrine of the eternal existence of all souls can be surrendered. The effort has been made: sophistry, false translation, unnatural punctuation, misinterpretation, dogmatical perversion, and a denial of the inspiration of some of the Scriptures, have been resorted to, but all in vain. The believer in the Bible sees opening before him the boundless realms of joy and woe. The man of faith does not, through an occasional loop-hole, catch uncertain glimpses of the shadowy beyond. But to him the everlasting doors are opened by the inspirer of the word, while the light thereof, shining through, reveals its scenery, its city, mansions, crowns, harps, and glorified inhabitants. Bless God! It is written, "The path of the just is as a shining light, that shineth more and more, unto the perfect day."

JOHN WESLEY. — "There is no better spectacle for the soul than to see to what point human nature may be transformed by a pure idea and a strong will, with a healthy conscience." John Wesley is assuredly one of the most perfect models of sanctity in active life — that is to say, of real sanctity, of the religious ideal of humanity. Luther, with more genius, more imagination, more audacity, more of the gifts which charm men, is less pure, less simple, less devoted — it must be said less irreproachable. The life of Wesley seems a prodigy in the middle of the last century. It comprised at once all the labors of the missionary and of the pastor; he had to preach the Gospel in the open fields and to visit souls in pain, prisoners, the sick, dying, and sentenced criminals. The creation and government of the churches imposed on him the duty of theological studies, of examination of all the controversies of the day, of composing writings in reference to them. No condition of success in his heroic enterprise was wanting to him. It is said that Whitefield was more eloquent, his language had more flame. Wesley in speaking was more nervous, more solid, more powerful, but more persuasive. He reasoned with greater force, penetrated directly into the soul of the hearer, and affected him more durably. His writings are not of the first order; we could wish for more depth or more brilliancy; still, in a good style, he says touching and convincing things, expresses with neatness simple ideas, often in a happy form, with a rare mixture of reason and sentiment. He is calm, yet the love of God and of man animates all that he writes. Philosophically considered, his intellect is made for medium opinions, for moderate parties, for good sense; but at the same time he is profoundly touched with the divine side of all things, he clings to it, makes it his single thought, consecrates to it with passion all the strength of his wisdom and virtue. He has been not unjustly reproached with credulity, with a taste for the marvelous, a certain tendency to frighten the imagination, to produce violent emotions, and even bodily quakings. Certainly he was no disciple of Locke or of Shaftesbury; yet this turn of mind, or of imagination, may have contributed to the empire which his word obtained over the world of his time. A man less credulous might perhaps have been less fully persuaded. The idea of provoking a religious movement by popular methods in the middle of the eighteenth century, of undertaking the sanctification of the contemporaries of Chesterfield and Bolingbroke, was plainly a new and bold one. Wesley succeeded in it, and I understand the writer who has called him the first of theologians, and I listen to Macaulay saying, "his eloquence and

his penetrating logic would have made him eminent in literature, while his genius for government was not inferior to that of Richelieu." But I cannot understand his excellent biographer when with much warmth he sets himself to justify him from the reproach of ambition, as if it were possible, as if it had ever been seen that a man exercised great power without having the passion for power, which apparently is ambition. How can one suppose hatred of ruling in the character of a ruler? And who loved power the most — Alexander or St. Paul — Luther or Cromwell — Charles the Fifth or Loyola? — *Revue des Deux Mondes*.

IN MEMORIAM.

Just so the lilacs sweet,
The apple-blossoms gay,
The peach-tree's crimson coronal,
The whole rich bloom of May,
Made all the fair earth beautiful
Seven years ago to-day.

The air stole softly through
The windows opened low;
Outside was growing radiant life,
Inside — ah! none can know
How life and joy died out for me
Seven weary years ago.

New robes of green adorned,
The meadows and the wood;
The pines along the margin dark
Their spicy life renewed,
And warmth and beauty seemed to fill
The distant solitude.

It seemed so strange to note
The growth of each young shoot
And swelling bud and opening leaf
To see the scraggy root
Reach up to catch the sun's warm breath
While close beside I watched with death.

All, all around was life;
The sweet songs of the bird
Blent with the insect's fairy hum;
The very air was stirred
With melody. Ah me! how sad
The music that I heard!

Amid this life he lay;
There came no answering glow
To paint his cheek and touch with hope
The heart that loved him so,
But when the sunset tinged the west
We knew that he must go.

And then the higher life,
Began for him and me;
The life that wears the secret crown
Of immortality.
Not life to moulder with the sod,
But endless life with Christ in God.

HARMONY.

May 21st, 1870.

THE CHILD'S QUESTION; AND WHAT IT LED TO.

"Does you love God?" The question came from a sweet pair of lips. Opposite sat a young gentleman of striking exterior. The man and child were travelling in a stage-coach. The latter sat on her mother's knee; her little face, beautiful beyond description, looking out from a frame of delicate lace-work. For four hours the coach had been toying on over an uneven road, and the child had been revivifying in her little ways, lisping songs, lifting up her bright blue eyes often to her mother's face, then falling back in a little old-fashioned, contented way, into her mother's arms, saying by the mute action, "I am happy here." The child had been sitting for the last fifteen minutes regarding the young man with a glance that seemed almost solemn, neither smiling at his caresses, nor smiling in the dear face that bent above her. A thoughtfulness seemed to spread over the young brow that had never yet been shadowed by care; and as the coach stopped at the inn-door, and the passengers moved uneasily preparatory to leaving, she bent towards the young man, and lisped in her childish voice these words — "Does you love God?" He did not understand, at first, in the confusion, and bent over nearer, and again the voice asked clearly, almost eagerly, "Does you love God?" — the thoughtful, inquiring eyes meantime beaming into his own. He hurried to his hotel, but the little voice went with him. There seemed an echo in his heart constantly repeating the question of the child — "Does you love God?" Several gay young men met him at his hotel. They appeared to have been waiting for him, and welcomed him with mirth that seemed almost boisterous. They had prepared an elegant supper, and after he had been to his room, escorted him to the table. The full gleam of the gas fell upon the glittering furniture; red wines threw shadows of a lustrous crimson hue athwart the snowy linen; there were mirth, wit, faces light with pleasure, everything to charm the eye and please the palate; but the young man was conscious of a void never experienced before. His heart ached to see the child again, and ever and anon he seemed to hear her words — "Does you love God?" It came to him when he held the red wine to his lips, it was heard amid the clatter of the billiard balls, the shout of merry laughter, that filled the wide room — everywhere. Whichever way he turned he saw the earnest glance of that blue-eyed child, heard the low voice singing, the low voice laughing, the low voice asking thrillingly, "Does you love God?" It followed him to his bedside. He had tried to drown it in wine, in song, in careless levity; he strove to sleep it away, but heard it in his dreams. The next night

he met a fashionable friend. He was to take her to some place of pleasure. She was very beautiful in her dazzling robing. The gleam of pearls, and the lustre of silks and lace, vied with each other to enhance her loveliness; but even as she came sailing into the room, with smiles upon her young red lips and a welcome in her words, there came, too, floating noiselessly at her side, the presence of that angel-child. The better feelings her innocent presence had awakened were warm yet; and, before he knew it, the young man said quickly and earnestly — "Does you love God?" "What do you mean?" exclaimed the young girl, with a start of surprise. "I was thinking, as you came in, of a lovely child I saw yesterday," he replied. "As I was in the act of leaving the coach, she suddenly looked up and asked me that question." "And what, pray, put it into the child's head? What did you answer?" "I am ashamed to say that I was not prepared with an answer," replied the young man, casting down his eyes. That night pleasure had no gratification for him. His feet trod languidly the mazes of the dance, his smiles were forced, and more than once it was said of him — "He does not seem himself." No, he was not like the gay, thoughtless self of former years. There was a still pool lying in his bosom, the waters of which had never before been disturbed. Now a little child had dropped a pebble in, and the vibration was to go on through eternity. That little child was taken to heaven. In after years the mother and the young man met, when he said to her — "I am a monument of God's mercy, made so through her holy influence. Before she asked me that eventful day, my mind was a chaos of doubt, of bewildering and conflicting errors. I had dared to question the existence of an Almighty Creator. I had defiantly thrown my taunts at Him, who in great forbearance has forgiven me. My influence for evil was unlimited, because men looked up to me and chose me for their leader. I was going the downward path — groping blindly in a great labyrinth of error, and dragging others after me. Madam, by this time I might have been a great debauchee, a libertine, a God-defying wretch, but for her unlooked-for question — 'Does you love God?' O! that voice! that look! that almost infinite sorrow — that divine pity, that through her glanced into my soul. Madam — these tears bear witness that your child left more than precious dust and perishing toys!" Utterly broken down, the strong man wept like a child. All he had said was true; for he held the hearts of men in his hands. In genius he was one of the strong ones of the earth, and all that powerful mind was engaged in spreading the tidings of man's salvation through Jesus Christ. O, little children, do a mighty work! Reader, in the sweet accents of that babe of heaven, is there not a voice in your heart asking — "Does you love God?"

TOO BUSY WITH THE MASTER.

BOSTON, May 14th, 1870.

To the Editor of the Boston Daily News: —

Sir: — The following anecdote being characteristic of the parties mentioned, perhaps it is worthy of insertion in the columns of your valuable paper.

Yours truly,

ROBERT CARR.

Henry Grattan Guinness, the well known Irish revivalist, when on a visit to London some years ago, was very anxious to obtain an interview with the renowned English preacher, Mr. Spurgeon, and with this object in view, at once proceeded to the abode of the distinguished divine; on his arrival there, and in answer to the summons of the door-bell, a domestic appeared, who politely informed Mr. G. that it was utterly impossible for him to see Mr. Spurgeon at that particular hour — as he was fully engaged in his study, and could not on any account be disturbed; but Mr. Guinness was importunate — and must see him. "Tell him," said he, "that a servant of Christ wishes to speak with him." At last the domestic consented to make the leader of the Hosts aware of this humble soldier's presence, and with fear and trembling glided softly away, and tapping gently on the door of Mr. S.'s chamber, informed him that a "servant of Christ" desired to speak with him. Then a voice was heard from within, —

"Go tell him that I am too busily engaged with my Master to see him at present."

A WONDERFUL COLLECTION. — A Hungarian Roman Catholic clergyman, at present in Rome, writes to the *Presburg Gazette* a curious account of a visit he paid to the Church of St. Augustine in that city. "After walking for half an hour," says the writer, "through streets uglier and dirtier than any that could be found in our small Hungarian towns, I reached at last the Church of St. Augustine. When I entered, there appeared to be no one in the building, but an old barefooted sacristan soon appeared and offered (of course, for a small consideration) to let me see the marvelous relics the church possessed. Having conducted me into the sacristy he showed me, on a rich velvet cushion enclosed in a small glass case, the cord with which Judas Iscariot had hanged himself. My ciccone maintained the relic to be authentic, and I could not hurt his feelings by an expression of doubt. Another glass case contains a wing of the Archangel Gabriel. I learned on inquiry that Pope Gregory VII. had obtained this gift from the angel by his prayers, and my guide informed me, with a look of deep significance, that he knew a pious man, the possessor of a feather from this angelic wing, who would be happy to dispose of it in favor of another devout man. As I did not take the hint, we continued our examination of the reliquary. I was next shown the comb of the cock that crowed when Peter denied his Master, then the staff with which Moses divided the waters of the Red Sea, and afterwards the beard of Noah. My ciccone took care to inform me, every now and again, that in consideration of my being a 'pious man,' I could obtain a small portion of these invaluable relics at a very moderate price." The *Presburg Gazette* adds to this letter, by way of postscript: "Our worthy clergyman does not seem to have been shown what, in our opinion, is the pearl of the collection in question: it is one of the steps of the ladder on which Jacob, in his dream, saw the heavenly hosts ascending and descending." — *Pall Mall Gazette*.

For the Children.

THE CHILDREN.

When the lessons and tasks are all ended,
And the school for the day is dismissed,
And the little ones gather around me,
To bid me good-night and be kissed:
O! the little white arms that encircle
My neck in a tender embrace:
O! the smiles that are halos of heaven,
Shedding sunshine of love on my face.

And when they are gone I sit dreaming
Of my childhood too lovely to last;
Of love that my heart will remember,
When it wakes to the pulse of the past,
Ere the world and its wickedness made me
A partner of sorrow and sin:
When the glory of God was about me,
And the glory of gladness within.

O! my heart grows weak as a woman's,
And the fountains of feeling will flow,
When I think of the paths steep and strong,
Where the feet of the dear ones must go;
Of the mountains of sin hanging o'er them,
Of the tempest of fate blowing wild;
O! there is nothing on earth half so holy
As the innocent heart of a child.

They are idols of hearts and of households;
They are angels of God in disguise;
His sunlight still sleeps in their tresses,
His glory still gleams in their eyes;
O! those transients from home and from heaven,
They have made me more manly and mild:
And I know how Jesus could liken
The kingdom of God to a child.

I ask not a life for the dear ones,
All radiant, as others have done,
But that life may have just enough shadow
To temper the glare of the sun;
I would pray God to guard them from evil,
But my prayer would bound back to myself;
Ah! a scraph may pray for a sinner,
But a sinner must pray for himself.

The twig is so easily bended,
I have banished the rule and the rod;
I have taught them the goodness of knowledge,
They have taught me the goodness of God;
My heart is a dungeon of darkness,
Where I shut them from breaking a rule;
My frown is sufficient correction;
My love is the law of the school.

I shall leave the old house in the autumn,
To traverse its threshold no more;
Ah! how I shall sigh for the dear ones,
That meet me each morn at the door:
I shall miss the "good-nights" and the kisses,
And the gush of their innocent glees,
The group on the green; and the flowers
That are brought every morning to me.

I shall miss them at morn and at eve,
Their song in the school and the street;
I shall miss the low hum of their voices,
And the tramp of their delicate feet;
When the lessons and tasks are all ended,
And Death says "the school is dismissed,"
May the little ones gather around me,
And bid me good-night and be kissed.

CHARLES DICKENS.

PLANTS WITHOUT ROOT.

BY MISS ANNA WARNER.

CHAPTER VII.

Little Molly Limp had been long wrapped in tired sleep and resting dreams, before Peter came back; and then he slunk away to his own corner heap of straw, without a word to anybody. Nor could Molly get any information from him next day. To all her anxious inquiries Peter turned a deaf ear; or at most made such answer as, "Who telled yer I'd gone nowhere, Moll? Well, yer can ask him where I went, too, if he's so knowin'."

And Molly at last gave up the subject, and tried to engage Peter upon the somewhat difficult task of remembering Bible verses. It was hard work for Peter. Molly thought it very fascinating to sit on the door-step in the sun, saying over and over to herself the scattered words and sentences that she could call to mind. But Peter's memory was not so good, or he cared less to tax it; and so it came to be the way that Molly talked and Peter listened, — listened most of all, it must be owned, for any token of unseen foes.

The Bible money lasted, Walter Limp till just the next day, and after that he was more savage than ever; always suspecting that there was hid treasure in the house, always on the watch to find it. Then he would drive the children out of the house, declaring they should not enter it again without their hands full of something. And the days began to grow very short, and the evenings were dark and chill.

Those were hard times. Poor Mrs. Limp trotted her puny baby after the old fashion; and Molly coughed, and grew thinner than ever, creeping out to sit in the sun when it shone, and looking up into the far off blue above her head, and saying to herself first one and then another of the beloved Bible words that she could remember.

As for Peter, he was restless, — tired of worrying and being worried; tired of trying to hide his better thoughts

and intentions, which yet he would neither confess nor forsake.

"Moll!" he whispered to his little sister one evening, "does yer want to go somewheres?"

"Where's it, Peter?" said Molly; "I guess I's too tired."

"Be yer too tired for preachin'?" inquired Peter, in the smallest voice that could be heard at all. Molly gave a little jump.

"I thought that 'ud wake yer up, — but now just yer sit still," said Peter, putting his hand on her arm. "If yer stirs a finger, Moll, or one on yer toes, even, afore the time comes, we won't none on us go, nowhere."

"Yon's said preachin', Peter," said Molly under her breath, and subsiding into an absolutely motionless state.

"Well, 'tain't preachin' — it's prayin'," whispered Peter, "down to Sam Coon's. We's just tumble in, Moll, like usual, till father's safe and then for it!"

The children slipped quietly away to their sleeping places, long before Walter Limp came home; but such wakeful eyes as peeped at him from across the straw and from under the rags, were not often seen just there at that hour. Then they had to dodge Mrs. Limp too, who would certainly have been roused to ask where Molly was going; and it was not until much later than they wished, that the two stood free and safe in the dark starlight out of doors.

Hurrying along then, fearful of being late, afraid of being stopped, as silent, as noiseless, as timid (for the time) as any wild creature of the woods, Peter and little Molly scudded, rather than ran, over the bushy hill which people called their home. But neither fear nor danger ceased there; for Sam Dodd and Tim Wiggins were seldom in at that time in the evening, and were more likely than not to be on the high road or hiding about the village. So still the two scudded along in silent haste and dread; seeking the cover of every fence and tree, lest even in that moonless night the keen eyes of their tormentors might find them out. But once fairly in the village, Peter carefully avoided all by-ways, and kept at the front of the houses; for, as he told Molly in a whisper, — "the kitchens was all at the back."

"That's Coon's," he added presently, pointing to one of the houses in the street, rather larger than most of the rest, and with two or three open and lighted windows. "They's at it already! Now keep yer eyes wide, Moll, and yer'll see sights."

Mrs. Mason, in her book of wonderful missionary pictures,* gives one that is of special loveliness to me. I must give it in her own words. She had gone on a trip into the Mopaga country of Karens, along a winding mountain road.

"We went plodding on, and even after reaching the narrow opening in the sky by clinging to the roots, rocks, and whatever could help us, still no house appeared, nor the slightest vestige of any village, but following our guide we wound along on the side of the hill, down, down, down, and were about to step off into a gorge as black as night, when a dozen hands were raised, and a whole flood of mountain music burst up the ravine, and held us spell-bound!"

"It was the little congregation of Wechadue, yet far distant, at prayer, and singing, —

*Rock of ages, cleft for me;

in their own native tongue."

Different from this — yes, its very converse — was the wonder that greeted the eyes and ears of Peter Limp and little Molly; and yet as truly a wonder, and one that held them as breathless. For as they came softly up to the lighted window of Mrs. Coon's house, and caught sight of the people within, those same people rose suddenly to their feet, and a sweet, wild tune, and words that were sweeter still, came filling the evening air with tenderness.

"Hark, my goal, it is the Lord;
Thy thy Barlour, Hear his word;
Jesus speaks, and speaks to thee:
Say, poor sinner, lov'st thou me?"

"I delivered thee when bound,
And when bleeding, healed thy wound:
Sought thee wandering, set thee right,
Turned thy darkness into light."

"Can a woman's tender care
Cease toward the child she bare?
Yes, she may forgetful be,
Yet will I remember thee."

"Mine is an unchanging love,
Higher than the heights above;
Deeper than the depths beneath,
Free and faithful, strong as death."

"Thou shalt see my glory soon,
When the work of grace is done;
Partner of my throne shalt be;
Say, poor sinner, lov'st thou me?"

Rapt, entranced, as the children were, they said not a word to each other, nor moved a muscle till the hymn was done. And then a prayer followed so immediately, that there was no chance to talk. Getting closer and closer to the window, with the softest and lightest motions, Peter and Molly stood at last where they could see as well as hear; where they could watch the faces of the people who were saying and singing such wonderful things. Prayer

*Great Expectations Realized

followed prayer, and hymn followed hymn; and then there was reading; and then there was speaking, — and and still the two young listeners stood still in the darkness, nor ever lost a word. If Molly once or twice cried "O!" it was breathed out too softly to reach any ears but Peter's; and if Peter, on his part, made occasional notes of admiration, they were but silent nods to himself or nudges to Molly.

"We's got to remember all the easy words," Molly whispered to Peter once; and after that bent all her attention to catch and hold those little fleeting parts of speech that went by so very easily. And if it had not been dark, and there had been anybody to see, Molly's face would have been found all knit and wrinkled with the difficulty.

But not so Peter's. He had no idea of turning play into work at that rate; and besides, as he muttered to himself, "Guess likely I couldn't do it, nohow. Not if I was to try ever so. This sort o' folks don't talk easy."

Perhaps it was well for little Molly that her brother was less absorbed than herself. In the midst of the last hymn, Molly felt herself seized by the shoulder, and Peter's hand was upon her lips.

"Don't yer breathe," he said in her ear, drawing the startled child down from the neighborhood of the window to a little dark corner below the steps, and holding her there so that she couldn't move an inch. There they hid, until the people began to come out from the meeting, and then, to Molly's amazement, Peter suddenly drew her right in among the little crowd, and they walked behind Mrs. Peaseley, and before somebody else, for ever so far.

One by one the villagers dropped off from the line, leaving the street here, and leaving it there, for some quiet, peaceful-looking home; and when at last the two little waifs stood alone in the starlight, they were far enough from Mrs. Coon's, and quite near the turning to Vinegar Hill.

"Peter!" Molly ventured then, under her breath.

"What yer want?" growled Peter.

"O Peter!" said Molly, reassured by his louder tone, "doesn't you wish we's lived here?"

"Guess likely 'tain't much good wishin'," said Peter, in the same sulky tone. "I say, Moll; I's tired out!"

"I's tired, too," said little Molly, with a long sigh. "But O, we's heard such beautiful things, Peter! And we'll come, every time."

"Guess yer will!" said Peter savagely. "Not if I knows it. I ain't agoin' to dodge round this way no longer, Moll, — I's goin' to give right straight in. There was them fellers huntin' us high and low."

"To-night?" said Molly, her voice sinking again to a frightened whisper.

"Yes!" said Peter. "That was what I pulled yer down for. They'd ha' found us in two seconds more."

"Well!" said Molly. "But we's can't help it, Peter. We's got to go on."

"I ain't," said Peter. "Tell yer I'm sick of it. What with father huntin' me out, and them huntin' me in, 'tain't a pig's life."

"O Peter," said little Molly, "we's heard such things. Poor sinner, Peter, — that's me and you. And when he said, 'Does you love me, poor sinner,' I said yes, Peter, — O I said yes!"

Peter looked down at his little companion with a strange thrill running through him, but he just pushed Molly into their wretched home, and shut the door without a word.

"A beautiful subject for a romance, or for a sermon would be the subsequent life of the young man whom Jesus bade to sell all he had and give to the poor; and he went away sorrowful, and is not recorded to have done what he was bid." — *Hawthorne's Note-books.*

I remember after my father's going to Boston, I one day strayed into his lecture-room (and I never heard the man who surpassed or equaled him at his best moments in his prime) — he was speaking of Copp's Hill, which he had recently visited, where Cotton Mather slept. Father told the names he had read there, and said the oath he had taken upon their graves was to *rebuild the faith of the fathers.* — *Henry Ward Beecher.*

"I respect metaphysical ideas. Rays of lightning they are in the midst of deep night. More, I think, is not to be hoped from metaphysics. It does not seem likely that the first principles of things will ever be known. The mice that nestle in some little holes of an immense building know not whether it is eternal, or who the architect, or why he built it. Such mice are we. And the Divine architect has never, that I know of, told His secret to one of us." — *Frederick the Great.*

Rev. Dr. Price, one of the British delegation lately in this country, paid at a recent anniversary meeting in London, several compliments to the American people. Our hospitality seems to have excited his surprise, as it was extended by railroads, steamboats and even hotels. He told this incident: —

Ministers and editors travel at half-price. Stopping on one occasion at a junction, he went to the hotel close by and had an excellent dinner. Afterwards, going into the clerk's office, he entered his name, "Thos. Price, Baptist minister, Aberdare." "O, sir," said he, "I guess you're a minister." "I guess so, too," said I. "Well," he says, "you have only half to pay. The dinner is eighty cents; if you pay forty

[Entered according to Act of Congress, in the year 1870, by ANNA WARNER in the Clerk's Office of the District Court of the District of Massachusetts.]

you get free of the other forty." "On what principle is that?" said I; and he said, "We give 50 per cent. off to ministers and editors." "Indeed," I said; "I happen to be an editor, too." "Editor of what?" "Of *Seren Cymru*." "Don't know the paper; where is it published?" "In Wales." "I don't know it; but you are an editor, are you?" "Yes, I am." "Well, I guess we are about square exactly." I said: "I really think that I will come again on those terms." "Come whenever you like, and we will treat you on those terms."

Correspondence.

WASHINGTON CORRESPONDENCE.

What tremendous changes have taken place within these last dozen years since I first visited the capital of the Union. The city has grown immensely, and begins to shake off the reproach of being "a city of magnificent distances." Trees that were then mere shrubs or unsightly stocks, have assumed fairer proportions, and add beauty to streets and lawns and parks. Streets which were wild and rough, and in fact chaotic, with bricks, and stones, timbers, dirt, and rubbish, pigs, goats, and horned cattle, are now beautiful, cleanly, and well shaded avenues. Street railroads in every direction make one's passage to different parts of the city, easy, cheap, and expeditious. Vast improvements too have taken place in the public buildings, and they have, for the most part, an air of solidity and beauty which is alike impressive and agreeable. The Capitol itself has increased in its proportions by the addition of successive wings for the ampler accommodation of the Senate and House of Representatives, and for other governmental purposes, until it has become a prodigious pile of marble, covering nearly four acres of ground. The dome is a wonderful production of skill and genius, and with its summit crowned with the stalwart form of the Goddess of Liberty, it presents a most imposing appearance, from whatever side it is approached. To realize the progress of the country, one only needs to stand upon one of the outlooks as he climbs up the dizzy heights of the dome, and looking just beyond the grand triumph of architecture which is beneath and around him, he will see the little two-story brick building with French roof, which was formerly occupied for many years as the Capitol, while near at hand is the humble dwelling which was the presidential residence of Washington and several of the earlier presidents. But after all, the moral and political changes which have transpired, are grander and more wonderful than those that are simply material. I can stand upon the outer walk of the dome, and see below me, above the Senate chamber and the House, the waving banner of the Republic, glorious in its beauty, to every genuine American, as the dawning of the morning, and the words of Whittier come thronging to the mind, for they were true in my own experience.

"When first I saw our banner wave,
Above our nation's council hall,
I heard beneath its marble wall,
The clanking fetter of the slave."

"In the foul market-places I stood,
And saw the Christian mother sold,
And childhood with its locks of gold,
Blue-eyed and fair with Babylon blood."

But thank God, a change has come upon all this, and now, after years of pain and agony, and untold expenditures of treasure and blood, I look upon these massive halls where are assembled the rulers of the land, —

"And in the sun,
A free flag floats from yonder dome,
And at the nation's hearth and home,
The justice long delayed is done."

Yes, in the Senate chamber there has just taken place a debate concerning the provisions of a bill, which is designed to carry into effect, all over the land, the last amendment to the Constitution. There are those who have opposed it and fought against it, but its friends have been true and faithful as they have ever been in the past. There are heroes in the Senate chamber, who have done valiant service for years in freedom's cause. On the left of the Vice-President there sits Brownlow of Tennessee, the ex-Methodist minister, in his high-backed upholstered arm-chair. There is a strange immobility about his dark-hood, lowering features, but though there is no apparent nervousness, yet no one can fail to notice the piercing glance of that flashing eye as he watches every movement that is made. He looks the dauntless impersonation of an imperious will. No sane man would ever approach such a presence with either a bribe or a threat. Near to Brownlow and behind him sits Senator Revels dressed in plain gray clothes. Evidently a quiet, good man, too white altogether for special congratulations on his admission to the Senate as a colored man. He will grow in the esteem of the country and of his fellow Senators. Near the left centre of the Senate chamber sits another ex-Methodist minister, who for real influence, based on sound patriotism and genuine practical sense, is scarcely excelled by any Senator. I refer to Harlan of Iowa. Then there is Chandler of Michigan, the hard-headed fire-eater, who loves to brandish the tomahawk and takes to the war-path like a genuine Sioux Indian. Just before him is the elegant and eloquent Ferry of Connecticut. There are other men of mark, for unquestionably the Senate is a body of superior men, but time and space forbid that I should more than mention the names of Carpenter, Hamlin, Yates, Morton, Sherman, and on the Democratic side Casserly and Thurman. There are, however, two Senators, whose position and services deserve special notice. Henry Wilson and Charles Sumner are names ineffaceably inscribed upon the annals of our country, and the roll of great men who have adorned the councils of the nation. Wilson is large and somewhat corpulent, a picture of robust and overflowing health. He looks happy and contented, and well he may.

He wears the laurels won in a long and severe conflict. A truer patriot it were difficult to find. Not a born orator, but well able to express his thoroughly matured ideas with clearness and precision. To the practical legislation required of Congress he brings a zeal and honest purpose and an ability, alike honorable to himself and his own Commonwealth, and eminently useful to the General Government. The highest encomium that can be spoken of Henry Wilson is that he is a devoted and faithful Christian man. He is heartily in sympathy with Jesus, and earnest for the success of every good and righteous reform.

Directly back of Wilson, on the outer row of seats, nearly in front, but a little to the left of the chair, is seen the noblest Roman of them all, Charles Sumner. For nineteen years, I say it on the best authority, except when kept from his place by the illness caused by the brutal assault of Brooks, he has not been absent from the sessions of the Senate for the space of ten minutes. His form is majestic, his presence is commanding, and when he rises to speak, every motion and utterance indicates that he possesses in a wonderful manner the gifts of oratory. In private life he is most affable and courteous. In public life he is the uncompromising enemy of trickery and small politics. He has been, he is, the greatest champion of Freedom in America for the last half century. He has shown the most heroic courage in dealing with the minions of the bloodthirsty slave power, and now that the cause for which he has toiled and suffered is triumphant, it must be that grateful recollections of the past, mingled with delightful anticipations of the growth and perpetuity of a ransomed and disenthralled nation, furnish abundant cause of joy and satisfaction. How worthy of his fame if now, with such mighty toils accomplished, he would, while not neglecting other important interests, lend the influence of his great name and his eloquent voice to the suppression of that curse and shame greater even than slavery, Intemperance. May God bless him and give him a heart for this work, which would crown his life with glory and perfect his fame forever.

W. F. MALLABIER.

Our Book Table.

LITERARY.

SOCIETY AND SOLITUDE, by R. W. Emerson. Fieffs, Osgood, & Co. Mr. Emerson could safely be tried by his own rule, — "not to read a new book for a year." If it lives that time, it will be worth examining. His books will last a year. They are long-lived. Not that all shorter-lived books are necessarily unworthy. Many a tractate, issued for the hour, and dying with the hour, is worthy of high praise. A babe of a year is as marvelous a creature as a man of seventy. Yet there is point in this word of his, as there is in many of them. His last work has been issued long enough to get the flavor well in the mouth, and a rare flavor it is. His first taste was as delectable. We remember walking ten miles in and out of Boston, of a winter's night, sometimes through high drifts, to hear his lectures on "Representative Men," and they paid for the healthful labor they cost. His first essays were a revelation of a new world of expression and of thought. Read with Bacon's, they showed no less richness of fancy, depth of thought, homeliness of illustration, rareness of genius. That June fruit is offset by this October. Is there any difference in the quality of flavor? There is an improvement in one vital respect. These early words were more positively and earnestly antichristian. Snakes hid in the gorgeous flowers. The Great Serpent himself seemed often coiled in the centre of the luscious fruit. One had to taste carefully, to escape the subtle poison. His motto to his first essay was the height of Pantheistic blasphemy. His treatment of Christ was ever as one of the elements that his larger nature absorbed. He exclaims: —

"I am the owner of the sphere,
Of the seven stars, and the solar year;
Of Caesar's hand, and Shakespeare's strain,
Of Lord Christ's heart, and Plato's brain."

Had he said "St. John's heart," his aphorism would have been perfect.

This was his usual strain. Every essay treated with sublime blasphemy the claims of Christ and Christianity. He summed up his philosophy of man and nature, in the Papal pitch of infallibility, and put under his portrait "I am God," though he did not add the consummation of blasphemy, "There is none else." He was generous. All else were in like condition. Everybody was God. A wild infidel, at the late free religion anniversary, made this declaration of himself, and his wild sympathizers cheered responsive. Mr. Emerson's last book differs from the first in being far less obtrusive in this form of unbelief. He feels that chill and weakness of age which he so graphically paints in his "Terminus," and his clear brain cannot but confess that such a withering of forces is not consistent with Godhood. He rebels and protests, but he can't help it. The broad fullness of the June era of his life is gone, and things and thoughts take a soberer and sadder —

"coloring from the eye
That has looked out on man's mortality."

His last work is quite reticent on Christ and Christianity. It talks of art, farming, books, society, ambition, courage, domestic life, and old age; it has a multitude of acute and attractive sayings. Mr. Emerson's mind is of the type of Socrates, Bacon, and Franklin. His eye is the shrewdest to detect analogies between profoundest ideas and the most common phenomena. Nature shows him her secret ways, and delights to make him the confidant of her meanings. Yet the deepest of them she does not disclose. That Holy Spirit that informs man and nature; the Christ by whom the worlds were made, never appear to him in their Divine revelations. The mystery of this present and future life in Jesus Christ is hid from his eyes. Having eyes and ears of wonderful clearness, he sees not, and hears not this voice of Incarnation and Redemption, "that rolls through all things."

Nowhere is this more painfully disclosed than in the last essay, that on "Old Age," in which the only mention of the Word and work of God is a reference to President Quincy's address at a Phi Beta Kappa dinner, at Cambridge, in which he says, "The nearest of his eager preference of Cicero's opinions to King David's, gave

unusual interest to the College festival." What was this reflection at David that so pleased the men of Harvard, we are not told; but no man, who has read Cicero on "Old Age," and David, will fail to remember the infinite superiority of the latter. He alone cries out to God, "when I am old and gray-headed, O God, forsake me not." He alone dwells on those deep and solemn thoughts which the close of the little span of human life brings to every religious soul. He, not Cicero, looks beyond this speck of earth and time, and exclaims, with the assurance of Christian hope, "Though heart and flesh fail, Thou art the strength of my heart [and my rejoicing forever]." No such word finds expression in these pages any more than they did in Cicero's. But the latter was under less condemnation; for he probably never had read the rich words of King David. It was left for two of the most able and aged of the sons of the Puritans to utter their preferences for the heathen over the Christian views of age, and for a college festival to applaud the same. Not a holy looking forward, not a glimpse of faith mark this saddest of essays. The old seer is stone blind.

The grace of his style and beauty of his fancy still abide; though one sees a forgetfulness, occasionally, in his repetition of his quotations, yet the fullness and variety of these sayings, the aptness and richness of his own suggestions, yet keep him at the head of his craft. He has more of the October satisfaction and containment than of the unfathomable fullness of June. If this ripened and full estate were filled with the grand outlooks of Christian faith, such as Paul the aged and John the aged saw and said, such as the Wesleys' old age exhibited, both John's and Charles's, such as David sang and Solomon essayed, such as Moses chanted, and Wordsworth, in so many holy verses, celebrated, — had he this, he would be indeed the immortal essayist of our literature. But he rejects Wordsworth's wise words, —

"By grace Divine,
Not otherwise, O Nature, we are thine."

He refuses this heavenly grace, and all his art, wit, learning, wisdom, fancy, and "rhetoric sweet" suffer this unspeakable loss. May his admiring reader carefully supply the great deficiency. Then will he rejoice, in society of solitude, over the rare companionship this volume will afford.

GOOD THINGS. W. L. Greene & Co. The "goodest" thing in this good volume is the frontispiece, a picture of a man tumbling out of a sleigh, and "Foreordination" as its subscription. It is part of a "cute" argument in favor of God's ordaining whatsoever cometh to pass. A general, knowing his opponent's nature, writes out a series of events before they occur, in which this sleigh figures, and shows him his letter afterward. The only trouble with the neat "put" is, that there is not a bit of foreordination in it. Gen. Willard did not ordain a single act of Mr. Lines. He only knew his nature and guessed the rest. The Calvinistic doctrine, which the story quotes and approves, and professes to illustrate, is "the decrees of God are His eternal purpose, according to the counsels of His own will, whereby, for His own glory, He hath foreordained whatsoever cometh to pass." Did the General foreordain the breaking of the sleigh, the hurrying up of the tardy man, and all the other incidents? He foreordained some of them, based on his foreknowledge; that is, he ordered his men to be present, and help Mr. Lines out of his wreck. But if he created the tardiness, the wreck, and compelled all the other events, then Mr. Lines had no more to do about it than his horse. In fact, the story teaches the very opposite of the catechism; for it shows that God knows, but does not ordain, except in the case of those who are willing to obey Him, as the General's servants and friends were him, whom he requested to do so, in order to work out his pretty trick that was to forever establish the decrees. They, too, are free to obey or not. Calvinistic foreordination is as badly wrecked in that story as the sleigh itself, despite the puzzling coming out with which Mr. Lines is made to be confounded. It really teaches the Methodist doctrine that everybody acts freely, and God, by His foreknowledge, and the free cooperation of His servants, prevents wickedness from passing permitted bounds. The collection is made up from *The Congregationalist*, and is interesting in poem and incident.

THE YOUNG SHETLANDER AND HIS HOME, by Rev. B. K. Peirce, D. D. 11 illustrations. 336 pages. Carlton & Lanahan. This is a Sunday-school library-book that can receive unreserved praise. All thoughtful parents and teachers are often troubled by the character of very much of our Sunday-school literature. There are so many books that come into our homes that are frivolous as to their subject, doubtful as to their morality, uncertain as to their intention, and positively vicious as to their taste, that we need some Protestant *Index Expurgatorius*.

Dr. Peirce is most fortunate in his choice of a subject, in that it is fresh and novel. He has given a great number and variety of new and interesting facts of the natural history of the Shetland Isles, with the manners and customs of their inhabitants. He has connected all with a delightful history of the life and character of young Thomas Edmondston. The way in which the story is told will tend to awaken observation, and help to quicken and educate a genuine love of nature. The boy's struggles, and growth, and life, will inspire old and young alike to patience and energy, to hopefulness and heroism. It is a book to be talked about in the family, and one sure to be popular with every thoughtful child or adult. We are sure that every Sunday-school scholar will hope to hear from Dr. Peirce very soon from some other island or country, and that his publishers will let him tell his story through a book as beautiful as this.

New Publications Received.

BOOKS AND AUTHORS.	PUBLISHERS.	FOR SALE BY.
The View of Southampton, Trollope, Harpers.		A. Williams.
Anglo-Saxon Grammar, Marsh.		
Hortense, Abbott.	Lippincott.	Nichols & Hall.
The Solid Path.	O. Judd.	
Peach Culture.	P. Desobry.	
The Invitation Heeded, Stone.	Lippincott.	
Boulogne.	J. P. Magee.	
Ladies' Repository.	Am. Unit. Assoc.	
Rocks and Shoals, Hepworth.		
Steps of Belief, Clarke.	H. B. Fuller.	Crosby & Durrell.
Daily Bread.	R. Carter.	
Driven to Sea, Cupples.	W. L. Green & Co.	
North British Review.	D. Appleton & Co.	Lee & Shepard,
The Last Communist.		and Hayes & Co.
Good Things.		
Henrietta Temple, Disraeli.		
The Capted Lion, Yonge.		Crosby & Durrell.
Good Words.		
Good Words for the Young.	Lothrop & Co.	
Overcoming, Churchill.		
Sybil's Way.		
Monthly Religious Review.	Bowles & Co.	

THE HERALD.

BOSTON, JUNE 9, 1870.

TERMS, \$2.50 per year. Clergymen, \$2.00—in advance.

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A TIME TO WORK.

Conferences are over, the ministers well settled in their homes and work, and so can enter upon the work of helping us, as upon all other work, with favorable influences. The volume is nearly half through, and this is a good time to secure subscribers for the balance of the year. The price is only \$1.25 to January, 1871. Brethren, we earnestly call for your help in pushing up the circulation of the HERALD. Let all the people help the ministers and us in this good work.

THE DAY OF THE DEAD.

The beautiful festival of patriotic affection was unusually fortunate in the weather. A charming day closed the spring and opened the summer. Destructive, green, flowery Nature put on her loveliest dress in honor of her sons who slumbered on her bosom. The character of the festival is especially pleasing. Sacred services, military display, children's singing, speakers presenting the solemn themes of patriotic and Christian duty set forth in eloquent words, processions, and the sacred bedecking of the grassy couch with the fragrant flowers, all these make up a day that is sad, softening, sanctifying. Some questions have arisen as to the origin of the festival. It has been claimed that our rivals set us the example. It is possible that our general celebration followed theirs, but Mr. Redpath shows in the *Philadelphia Press* that the first of these grateful acts was performed in Charleston by our loyal brethren, who kept a day for this service, and had every feature of the present celebration in their first memorial. It is proper that this act of gratitude should begin with those who had received the greatest blessings from the valiant dead.

The day may be long continued, and may soon cease. Some say it will supplant the Fourth of July a not unworthy expectation. For the latter day only celebrates the national birth, the former the national regeneration. We should keep the day of our redemption and purification more faithfully than that of our origination. It has the better features of the two. The feelings are subdued, not unduly exalted; tenderness, sobriety, mercy are its natural sentiments.

If it disappears, it will leave many monumental embeddings behind. The people, holding their brothers in remembrance, put their regards in solid shape of stone. No land has so many monuments to its heroes as America has already erected to the slain of this war. England has not one to her men of Waterloo. Paris has two or three erected by Napoleon for his own aggrandisement, none by the people in commemoration of their sons. Prussia celebrates its Frederic, not its soldiers. America remembers her generals, but does not forget the boys. In city and village, in rural towns and crowded squares, these costly piles are arising, from shafts of simple beauty to statues, groups, halls, galleries, and other costliest expressions of love. The Grand Army should gather up these grateful statistics, and ascertain how many and what towns have thus remembered their unreturning brave. Two or three monuments covered all the honors of this sort paid to

our Revolutionary sires. A hundred would not probably number those already erected to our late soldiers. May many more follow. Let their memory be green, not in wrath or revenge at those by whom they fell, but in kindest affection for all enemies, in truest thankfulness for all survivors who loved not their lives unto the death.

Take care of the living. One town we know which made a fine display on Decoration Day, one of whose soldiers died last year, supported by the overseers of its poor. Such things ought not to be. Tenderly cherish the survivors, strew their path to the grave with flowers, more than the grave itself. Befriend their widows and fatherless children. Visit the sick soldier and help to make him the possessor of the liberty that is in Christ Jesus. Many, alas, are without this grace. May they all have this divine decoration. May the day be observed in its present Christian simplicity and catholicity. So will the land they saved by their death, grow in like liberty, holiness, and love to the stature of a perfect State in Christ Jesus.

BE NOT AFRAID.

The Independent finds to-day, among the forty thousand ministers in America, some who doubt their calling and their creeds. It gives advice to young men not to hurry about going into the ministry, which it rightly calls "the highest of the professions," and then adds these suggestions:—

"To those who have already entered the great calling, but who find themselves in any respect described in the earlier part of this article, we would tenderly commend the wisdom of waiting yet a little longer, and of seeing whether this agony be anything more than a transient phase of development. Because you may have been precipitate in entering the ministry, do not be precipitate in leaving it. The great preachers whose names to-day float upon the air as splendid symbols of spiritual valor and intellectual confidence, have themselves passed through such epochs of despondency, disgust, and doubt. If you are merely in a mood, and if you can conquer that mood without any base surrender of mind or tongue, then in Truth's name, we bid you conquer it, and come forth stronger from the fight."

The problems that the minister is called to consider, are the most stupendous that can agitate the human soul,—sin, salvation, death, judgment, eternity; how man stands related to God, and God to Christ; what is the true way through this wilderness, and what are the lights divine that illuminate that way. These are the problems of problems. He sees souls sinning. He sees men, women, babes even, suffering and dying. He knows there is a future state. Is it like this, or unlike? If unlike, wherein is the difference, and how shall he know this difference? Who is Christ, what is His mission, what are our sources of light and knowledge? These are but parts of the problem, the great, gigantic, unspeakable problem submitted to his solution.

To add to his perplexities, the world rages with opinions on every point. Not a notion but has its prophets, priests, and press; not a doctrine is too absurd for somebody's advocacy; not a disease of the soul but has a panacea proffered it of the surest excellence.

What shall the minister do? Pray, pray, pray. Nothing gives so solid a path as prayer. Let him study these solemn facts, putting all his reason into the examination. Let him use God's Word as a help to his investigations, using it scrutinizingly, devoutly, honestly. He will find a straight path to his feet. He will find the way Paul trod, and Augustine, and Calvin, and Luther, and Wesley, and every great light of the Church in all ages, the path along which the eleventh of Hebrews stretches a line of heroes from Abel to Christ. He will find only one solution possible, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

The attempt to seduce the ministers of Christ from their allegiance, is made with excessive ardor from many quarters, by sowing doubts, by suggesting difficulties, by offering plausible and superficial schemes of religion. If Satan can pick off these officers, he will sweep no small portion of the rank and file after them. But he will not succeed. The more these attempts are made, the less will they succeed. Here and there one may fall, but ten will take his place. Every such treason only strengthens those that remain. Judas's betrayal consolidated the Apostolic college. Arnold's treason strengthened those that remained. The fall of one minister from the Presbyterian or Methodist faith,

into free or liberal religionism, has confirmed those that remain in the truth of the Gospel.

Let no one, then, be afraid of "obstinate questionings." They belong to our state of probation and temptation. Meet them like men; grapple with them in honesty, fear, and faith, and you will find that, though you cannot solve all the puzzles, you can see that there is only one solution of the chief problems possible, that sin and death are here, may be hereafter, that only God can make provision to meet these terrible facts, that this provision must be found in His Word and Gospel, that Christ is its divine and human centre, and that "there is no other Name given under heaven, among men, whereby we can be saved." Don't be afraid of doubts and speculations. No minister should whine or tremble at their approach. The almost worst of men and best of poets utters a word which all can follow—

"Let us ponder boldly,—'tis a base
Abandonment of reason to resign
Our right of thought."

Fling your inkstand at the devil. Move steadily into the great sea. If you have gone into this holy office on anything but the clear call of God, get out of it. Nobody has a right to be an officer in this army but those whom the Commander commissions. God rejects all cowards and intruders. Hear his orders, obey them, and your whimsies and moods will vanish like the qualms of idle dreamers when aroused to action by fear, or higher motives. Grant speculated, probably, at Galena, but not at Vicksburg and Chattanooga. Obey, act, work to save perishing souls from their sins, and your head will get clear as fast as your heart gets hot. Mists and fogs hang around a morning sun; but the midday heat burns them up. Be hot for Christ. Be on fire to save sinners from everlasting fire. Let the zeal of God's house eat you up, as it did your Master. Then will the Bible shine out upon you as the perfect word and letter of God, the divinity of the Son will appear as unquestionable as that of the Father, the Atonement will stand as the eternal foundations; all the truths of the Gospel will be as solid as the throne of God, nay, as God Himself, and you will cease to be "the sport of every random gust," "no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness" of press, and platform, and pulpit, "whereby they lie in wait to deceive," but will grow up "calm and strong" into Him in all things, which is the Head, even Christ!

Take heed to your doctrine; for your life will be affected by what you believe. If you don't believe in the necessity of repentance, you will not repent. So of conversion, of baptism, of uniting with the church, speaking and praying in the social meetings, praying in the family, and attending the preaching of the Word, etc., etc. You must believe right, to prevent rendering evil for evil, cheating in trade, unwarrantable familiarity with the opposite sex, and indulging in covetous and idolatrous practices, whether it respects the hoarding of money, the desire for another's husband or wife, or the worshipping of a god of the fancy. "As a man thinketh (believeth), so is he," is too much ignored. Atheism, Spiritualism, Mormonism, are the products of loose theology. Believing that swallowing arsenic, prussic acid, or any other poison will not injure you, will not prevent its effects.

We must preach and believe the doctrines of the Bible, so that men will see and feel that they are depraved by nature,—that they may see how they may become the children of God,—that there is such a place as the heaven described in the Word of God, which can only be gained by any sinner, young or old, in the Church or out, by "repentance towards Him," and faith in our Lord Jesus Christ; that there is such a place of punishment as the Bible denominates hell, into which all the unholly will be cast, and the smoke of their torment will ascend forever. Let us strip for the race, and harness for the battle, brethren, declaring the whole counsel of God, in faith and much assurance, and soon and frequently will be heard the cry, "God be merciful to me a sinner," and "Create in me a clean heart, O God, and renew a right spirit within me."

THE PLAGUE-SPOT OF AMERICA.

"FREE LOVE TEMPERED WITH ASSASSINATION."

We expected, when we summed up the moral of the McFarland case, that our statements would meet with the disapproval of the free love school. They ought to; for they were as plain a protest against the abominable theories of that class as our feeble pen could frame. We were not mistaken. John Bright says he knows whether he hits the mark or not by the splinters. Judging by his rule, we may believe that the mark was hit that time. The brilliant writer, Mr. Wm. S. Robinson, better known by his *nom de plume* of "Warrington," has felt it his duty to enter the lists against the positions of that article. He does so in his usual curt and courteous manner. He styles it "the gospel of assassination," and calls its doctrines "monstrous," "not only unchristian, but anarchical, barbarous, and devilish." They are "crazy teachings," which we are graciously ordered not to repeat.

Such well-coined phrases bespeak an even-tempered spirit, that was not disturbed at being shown up as having practically abolished God from its creed, in its mockery at a solemn prayer earnestly put forth to Him to save our State from a law full of crime and sin. To answer that rebuke by calling off a string of adjectives as volubly as Dr. Johnson his list of the parts of speech against the aggrieved fishwoman, is, of course, a very neat and happy conceit. We are glad to find, from two of his adjectives, that he has some lingerings in his speech, if not his creed, of the Christian faith. "Unchristian," shows that he is not entirely unconscious that Christianity is a system worthy of some consideration, and "devilish" seems to grant the existence of the personage to whom that characteristic belongs,—a fact that has never before, that we are aware of, been acknowledged in his writings. As we have been the means of drawing two truths from a source that has hitherto practically denied their existence, our words are not without some reward.

But what is the dreadful sin, over which our monitor waxes so severely wroth, and for which he swings his rod with such evident gusto, if not precision? It is simply this: In treating of the McFarland case, we declared that no person was ever hung for taking life under the circumstances under which Richardson was shot. Male or female, in any land, under any government, even those in which executions were made for stealing a sheep or a loaf of bread, "the murder of an adulterer by the husband, or the murder of her seducer by his victim," is a deed unpunished by the State. It has always been so; it will always be. He calls this "the gospel of assassination." We are accustomed to use the word "gospel" in its Scriptural application, and regret that our friend did not select another word for his christening; but as no word or person, even that of God Himself, seem of much religious value in his mind, we cannot expect that that sacred word should fare better at his hands.

Our declaration, which he does not deny, is not "a gospel of assassination," but a statement of a world-wide, race-long fact. We declared it was the effect of a cause, the result of free love: the cause he seems to approve, no line objecting to it appearing among his vigorous periods—while the effect he rages over in a style that is quite unlike his usual self-contained manner. Though he is not inclined to the revolver, he does not object to the loosest theories of marriage and divorce, which culminate in that weapon. The latter are very venial; the former perfectly horrible. The cause is not disapproved; the effect vehemently condemned.

In furtherance of that view, we showed how adulterous, in its real nature and effect, was Mr. Richardson's conduct; that though the humanly criminal acts were avoided, the inward heart, and all its outgoings, were the very extreme of Scriptural adultery; we showed how he made love to Mrs. McFarland before she had been nominally separated from her husband two days; within two weeks gallanted her home, and wrote her the most passionate love-letters; supported her in getting her divorce; wrote to her during all that time as an affianced lover; boasted everywhere that he should marry her as soon as she was legally released from her husband. All this was real, not "fancied" adultery; real in heart and purpose; real Scripturally; real in the feelings and instincts of every human soul. (We used the word "fancied" not to express a slight opinion, but a state not proven in law, yet known assuredly to the parties to exist. Another word could have been better employed to express that idea.) Mrs. McFarland coming home with her divorce in her pocket, Richardson immediately met her and walked the street with her as lovers, after what she talks of as a long separation of two years.

Now while we especially and carefully exculpated Mr. Richardson from all criminal conduct in the eye of the law; while we said he treated Mrs. McFarland as a saintly lover his adored, we declared that all these attentions were in the highest degree wrong; that they fired the blood of her husband, and drove him mad with jealousy. We said the act in which he consummated that feeling, was one that the great deities of human nature declare right. Mr. Robinson quotes our words, putting them into italics, as if the very language was something terrible. We thank him for giving them his readers. Had he put them in the connection in which they were originally placed, those readers would have almost unanimously endorsed the same; for however they may approve some of his ideas, and all his sentences, the Connecticut Valley, as we know by large experimental observation, abhors the whole abomination of free love, in whose atmosphere this terrible tragedy lived, and moved, and had its being. The country does not indorse that portion of the press, able though it be, which favors this outrage. "Instinct is a great matter," and

men and women know instinctively that this conduct was evil, and only evil, and that continually. The Puritan idea of marriage as a civil contract was bad enough; but no Puritans ever taught that a gentleman could make proposals of marriage to a lady who was not legally divorced; that he could visit her, correspond with her, support her, and avow himself everywhere her lover and affianced. They would never condemn a man for shooting a "lover" of that sort, especially when that lover was just ready to lead her to the altar (!) as his own.

How close and early this intimacy was, her own story tells. We have not read that of her husband, nor those of the witnesses at the trial; but her own tale we have read carefully through. This confirms every position we have taken. She spent her last night with her husband the 20th of February, 1867. That night there was a very bitter quarrel, in which he charged her with improper intimacy with Richardson. The latter, in his room near by, heard the high words. That night she announced to her husband her determination not to live with him. "He groveled at my feet," she says, "in most abject penitence. He wept, and sobbed, and begged me to forgive him. He confessed he had wronged me, that no woman would have borne with him as I had done, and about daylight went to sleep exhausted." She was calm, did not weep, did not relent, did not lie awake all night, and go to sleep about daylight exhausted. Her wifely love is gone. She rises, goes to her friend Sinclair's, puts herself under his protection, and four days after dismissed her husband "with pity." A month after, she gives him her oldest boy. To the husband she loathed and left, she surrendered her first-born son. But all these acts are allowable, without involving the crime of adultery. She can separate from him, and give him his boy and here, and yet be innocent of the great transgression. The other steps are not so. 'This is her story. Mark it carefully:—

"The evening after this separation took place, Mr. Richardson called at Mr. Sinclair's, and stayed an hour or two with the family. He told us all that in a few days he was going to Hartford to finish his book. I was going to Massachusetts the 7th of April, when my engagement expired at the theatre, and I thought if he went away in a day or two I might not see him again; so when he arose to leave that evening, I went to the door to say—what I could not say before the others—that he had been very, very good to me, that I never could repay him, but that God would surely bless him for it. I could not say this without strong emotion, and while I spoke, he said, 'How do you feel about facing the world with two babies?' I answered, 'It looks hard for a while, but then I am sure I can get on better without that man, than with him.' At this Mr. Richardson, still holding my hand, which I had given him to say 'Good-by,' stooped down, and, speaking in a lower tone, so that he could not be heard through the door opened into the parlor where the others were sitting, said these words: 'I wish you to remember, my child, that any responsibility you choose to give me in any possible future, I shall be very glad to take.' I think those were his exact words. And with this he went away without a single word more being spoken by either of us. I turned and went upstairs, and said nothing to any one that night. It may have been two days later, Mr. Richardson called again. It happened I was in the parlor alone when he came in. In the talk which took place then, he told me that during the storm of the last few days of my life he had become interested in me, and very fond of me; that I was the woman of all the world whom he had seen to whom he would gladly intrust the care of his motherless children; that my confidence and reserve during all our acquaintance, when he knew I was unhappy, had won on him greatly; that he loved me; and that if in any future, however far off, I could be free to marry, he wanted me to know fully this feeling. What could I say? Mr. Richardson had all my respect for his chivalry and generosity to me before he had spoken thus. When he spoke, all my heart went out to him as freely as the river flows toward the sea."

Here is a proposal made and accepted in one day after a quasi separation, and only five after her husband had charged her with setting her affections on Richardson. The heart of a lady does not usually go out to any gentleman "as the river flows toward the sea," in such a brief time, especially if that lady be a wife and mother whose husband had lived with her up to less than a week previous, and whose children were then in her possession. That it was of previous growth that intercepted letter shows. A fortnight later McFarland intercepts a letter, in which Richardson calls her the fondest names, and longs for the hour when she shall be his his own, and says his affection for her had, "for years, grown like an oak." How many other letters had been written, is not known.

He shoots and wounds this lover of his wife. Two weeks after, March 31, Richardson writes her another letter, which she publishes. It begins, "My Love," and goes on in a fine strain of lover's language, calling her "darling," "precious." Here are some of the passages: "My whole heart, my whole life go out to you; I loved you, and took no counsel of reason," "nor," he might have added, "of conscience." "Well, darling, here we are in a little boat, waves high, some sharks, some pirates. For me it is nothing." There are other words in it yet more exceptionable. "This letter," she says, "is the key-note of the absolute love and interest in which Mr. Richardson held me for the three years which passed until his death." She gives up her boy to her husband after receiving this letter, having been a month, by her confession, already dead in love with another man. What is this but the freest of love?—a love that, harsh as it may sound, is not far from lust. Nay, she defends this course when she declares her husband's sins against her "womanhood," of which she charges him with being guilty, are "infinitely" less than acts of drunkenness, blasphemy, and personal abuse—expressions that show how thoroughly demoralized had become her ideas of the sanctity of the marriage vow. These are her exact words:—

"I consider his treatment of me, his personal abuse, his terrible profanity, his outrages of all kinds, an infinitely greater sin against me and my womanhood than if he had committed, again and again, unknown to me, the crime against the marriage relation, which is the only cause the New York courts hold just ground for divorce."

Thus stands the case. We sought to state it truly, kindly, and generously. We do not think we failed. We gave each of the twin the benefit of their confession. We declared they had not committed a criminal act in the eye of the law, though witnesses testified to the contrary. The public does not believe them guilty of such crime. Why, then, was it impossible, in New York, or anywhere else, to convict McFarland of

any crime? It was not because it was a New York jury, or mob, as Mr. Robinson seems to think, that he was cleared. The result would have been the same in Boston or London, in Mr. Robinson's native town, or that of his present residence. Why? "Because human nature is deeper than human law." Because men and women see and feel that all this conduct is real and practical adultery. Not one of their friends approve it. They call it "imprudence," "impropriety," etc. As well call our awful war "a slight unpleasantness." It was a crime against society, a crime against God. It struck a man where his honor lived, a far more vital principle than his heart's blood, and that man had no protection, absolutely no protection from the law.

Laws take notice of overt acts; but here are none. Othello had no proof of his wife's infidelity; had he had them, Shakespeare would have built no drama on his revenge. Had he had the title that McFarland had, the audience would have sympathized with the husband, not the wife. In fact, the proofs offered so convince him, that the reader's judgment is divided between the husband and wife. McFarland knew his wife was being courted by another gentleman, knew that he wrote her love letters, hot as Romeo's to Juliet, kept her in money, helped her to get divorced from him, her lawful, wedded husband. He raved like a lover; not a free lover—they rave after other men's wives, not their own—but a real lover. He did what such lovers sometimes do, and what no law punishes them for doing, shot the man who had been an accepted lover one day after he, despite his tears and crouchings, had yielded to her calm resolve, and allowed her to live apart from him.

It may be said he had protection in the courts against this marriage. Not so. Her divorce is law everywhere. The Constitution makes it so. He could not secure her. His rival has conquered him at every turn. He has won his wife's affections, won his suit at law, and now can be married by Mr. Beecher himself, while her Scriptural, and only lawful husband, is helpless at every place to which he appeals. He takes the law into his own hands. He does what maddened husbands in all history have done, what Mr. Robinson, in reading history and fiction, in verse or prose, has read and approved hundreds of times—he takes the life of the seducer of his wife, who though he carries out his seduction under forms of law, is none the less, in the eye of God and of every man, a seducer. The jury clears McFarland, not on the ground of insanity. It gives no reason for its act. It substantially says, justifiable homicide. Its reason is that which rises in every heart, would have risen in Richardson's, had one stolen from him this wife, had she been legally his, this very "darling," and "precious." That reason is—it is RIGHT, as it is right for a man to slay another trying to slay him, as it is right for communities to hang those against whom no law protects them. In confirmation of this view, we find almost every journal, except those devoted to free love in some of its phases. The *New York Christian Advocate* puts the case thus strongly:—

"It would seem to be practically a fixed order of things that a man may kill the corrupter of his wife with only the most remote danger of suffering as a murderer."

"This fact, if it is one, is certainly a very grave one. All this is certainly a deplorable state of things, and tolerable only because it is the only alternative for a greater evil. Writers on the ethics of government tell us, that in organized societies the right of the individual to execute punishment upon those that do him harm, is surrendered to the government, which undertakes to protect him in his rights. But in this statement of the case there is a concession that should society persistently fail of its duty as to any class of offenses, the right of self-vindication would remain with the individual. Now, it is a well-known fact, that for the highest possible offense that one man may commit against another—the seduction of his wife—the law virtually makes no provision, neither by way of prevention or punishment. It may, then, be pertinently asked, by what right it presumes to punish the man who attempts to avenge his own wrong by slaying the destroyer of his happiness? It surely is not the design of civil government, after failing to protect some of the most sacred rights of individuals, to give impunity to the transgressor."

"There is a kind of common sense of right among men which sometimes passes by the forms of law—a higher law, written on every man's conscience. Hence there are courts of equity for the civil cases, and trials by juries for criminal ones; for the only design of a criminal trial were to ascertain the facts, and to apply the law to them, learned judges could certainly do that better than a company of uneducated laymen. By this intuition of justice, such men as make up our juries often come to a conception of the right more certainly and correctly than better educated men would do; and even learned jurists, while blaming the technical illegality of a verdict, often confess its substantial justice. And because this innate sense of right is especially reliable, a system of criminal jurisprudence that makes provisions for its exercise, as does ours, by the intervention of juries, is the most nearly perfect. Much, therefore, as all some of private revenge are to be deprecated, possibly they are a less evil than the impunity in crime for which they may be the alternative."

"If the law confessedly fails to protect its subjects in some of their most sacred rights—life, perhaps, because of the impossibility of applying its authority in such cases—it may well be asked whether the freedom of the pistol should not follow this outlawed license of lust?"

The editor adds, that these considerations apply only to men's natural and social relations as subjects of human government, and not to his relations to the Gospel. He concedes that obedience to the law of private revenge "is almost necessarily the occasion of great evil to him that uses it." This is true. No word commending such a step has been uttered. We recognize its right, not its desirable relations. The plague is not commended because it is declared to be the logical and right result of filth. Mr. Robinson did not commend the evils that spring from slavery, while he declared they rightfully sprung from that crime. He does not approve of the fraud, embezzlement, and other crimes that he declares will result from aiding the Hartford and Erie road, because he says that such results rightfully, that is logically, follow that act. No more can he say that we approve of assassination when we declare it is the rightful result of free love. Were the eyes of his understanding opened to the abomination of free love, he would not hesitate to declare that one of its right results was assassination.

The *Northern Christian Advocate* gives it a yet compacter form:—

"McFarland was acquitted because public sentiment demanded it. Public opinion will not hang a man for revenging himself upon the despoiler of the sanctity of his married life. It will not hang a woman for shooting the man who seduces, under promise of marriage. Just so long as law provides no adequate protection against the villainous destroyer of domestic peace, men will be justified for revenging themselves. Every man on a jury is

such a case, feels in his heart that the avenger was right. Junius, we think, has this remark, or something equivalent to it, "the people may be wrong in their opinions, but they are right in their instincts." It is a universal instinct that the base liberties should suffer. If law will not punish, the injured one will, and no law can prevent it. It is a state of things to be deplored, but the deficiency is in the law, and not in public sentiment. Let the seducer of women understand that he indulges his lust at the hazard of his life just so long as law makes no provision to protect the peace and purity of families, and that, right or wrong, public sentiment will hold it justifiable homicide. What is written, is not intended to whitewash McFarland. From the evidence in the case, we doubt not he was a most unworthy husband; this being the case, only makes our position the stronger, that no man can be punished for such killing as he was guilty of."

All this may be reckoned another proof by "Warrington" of the corruption of the evangelical press.

What will he say, then, to this language of *The Commonwealth*, a journal not much given to evangelism:—

"He was bent on having Mrs. McFarland to wife, husband or no husband. He dared the worst—tore the greatest risk possible—and lost his life. Many a man, with a heart all sympathy for Mrs. McFarland in her troubles, will nevertheless have a respect for the rude justice that vindicated McFarland's rights as a husband."

In further confirmation of these views are these words of President Woolsey, found in his late work on "Divorce," page 213:—

"Private vengeance, unpunished and extended, is taking the place of public law. It would not be strange if more persons had been put to death within ten years past by injured husbands than the law has caught with its very gentle hooks. So it must ever be. Rude justice, violent lawless, excessive retribution, fills a vacuum from which the justice of society has looked out. Let society forbear to punish homicide, and blood-revenge becomes an institution. Let it forbear to punish adultery, and the aggrieved kill the offenders, not merely when caught in the act, which law often authorizes, but on calculation and in cool blood."

Against this course he takes no appeal, but recognizes its substantial rightfulness under the present lawless state of society on the subject of marriage and divorce.

Every Christian man and woman, every loving man and woman, nay, every human man and woman, whether loving or not, know this position is the truth. None knows it better than our over-heated monitor. He could be put, as can every other man (God grant he never may) where this epicurean indifference, which is so superficial and falsely philosophical, would be swept from his speech and soul like chaff before a mighty rushing wind, and where McFarland's craziness, confessed by his wife to have been most passionate and piteous, would not express "the strength and tumult of his soul." None knows his nature until it is put to its uttermost tests.

He kindly informs us, that "there is one Commandment not yet repealed by any free love exigency—'Thou shalt not kill.' We are glad to learn that our friend esteems any of the Commandments binding. We had judged, from his treatment of Christ and the Bible, that he held all these ordinances as sounding brass and tinkling cymbal. We agree with him; no free love emergency can repeal any of the Commandments. It does not this. Killing has a thousand significations not included in that interdiction,—self-defense, capital punishment, many sorts of war and in respect to the lower animals,—life may be taken in all these cases without sin. But there are two other commands in the same Decalogue that are equally binding, and much more explicit and limited in their range. *Thou shalt not commit adultery, and Thou shalt not covet thy neighbor's wife.* The first was clearly broken in the heart by Mr. Richardson; the second, openly and steadily before every eye. He did covet his neighbor's wife. He clung to her hand twenty-four hours after she had unclasped it from her husband's, and when as yet no possible, no conceivable right to such a coveting existed. The madness worked in the brain of the husband by such a transgression, is not to be measured by any person except the transgressor. And Richardson never dared to complain of his fate. He said when first shot, that he could have killed McFarland, but he would not. It was not pity, it was justice held back his arm. He knew he deserved the bullet; he knew he would be a murderer to shoot in return.

We dwell at such length on this most painful theme, not to defend ourselves against criticism. We remember that faithful are the wounds of a friend, and though differing with that friend so vitally and broadly on all themes of religion, still recognize his abilities and his faithfulness to not a few of the great principles of human justice and liberty. We dwell upon it, not to revive the sad story of loves and sorrows, which will never be erased from our national calendar, which have made the parties historic, and which we pray may yet be concluded in the reunion of the survivors, which union one of their mutual friends, the editor of *The Commonwealth*, says would not have been sundered if their friends had been as anxious to harmonize as to separate them. These are his words:—

"One can hardly read the salient points of evidence in this case without feeling that, if the same efforts had been made by friends to heal the difference between Mr. and Mrs. McFarland that were put forth to separate and alienate them, they would be living in comparatively happy accord to-day. McFarland was not a bad man. He was chivalric and generous—a close reader, a good thinker, and a lover of intellectual delight. That he loved his wife intensely, all the evidence shows. An appeal to his better nature by his wife's friends—a holding aloof from interference in their domestic affairs—would probably have brought reconciliation, and in time, doubtless, as much concord in the family as comes to one half the married state. Reviewing this whole trial in its every aspect, with some knowledge of the three parties more directly involved, and an acquaintance with many of the friends whose names have appeared in the trial, we cannot escape the conviction that this whole public scandal, with the loss of Richardson's life, was needless. A little more patience with human infirmities, a closer application of the obligations enjoined by the marriage covenant, and a studious letting-alone of other people's domestic affairs, would have insured reasonable happiness in one, and the peace and sweet reconciliation of many another family."

We dwell upon it, only to show how deep and grievous is this plague in American society. It enters into our talk, our journals, our lives. Free love—the air is full of it. It has Church and State, clergy and laity. It is rottenness in the national bones. Why, in the very letter of "Warrington," in which he is so righteously indignant against what he calls "the gospel of assassination," he informs us that the Legislature lately came very near, in a special instance, "substantially establishing bigamy and polygamy by law." It will do that, if it passes its present bill. It has done it already, according to the law of Christ. The state of affairs to-day in America, is pre-

cisely as it was put—"Free love tempered with assassination." No law, social or legal, hardly religious or ecclesiastical, is vital and effective against free love. No law exists in like manner against the aggrieved party slaying the slayer of his honor, happiness, and house. Families are broken up, children torn apart, every sacred, divine tie that binds State and society together, is loosened.

Dr. Woolsey powerfully says:—

"In a certain stratum of society—shall we call it Protestant society?—the feeling of the sanctity of marriage is passing away; the highest crimes against that covenant which stands as a symbol of the union of Christ with the Church, are either excused, or regarded as things of course, or even laughed at. Moral indignation, it is thought, no longer visits the adulterer or adulteress; the more vulgar newspapers joke about the crime, and divorced persons are no longer under that frown which met them formerly, even when divorced for causes below the greatest."

What will the end be, if this overflowing scourge is not stayed? Ten millions of men and women, at least, are living together in holy wedlock in America. This law of lust and hell is sending its damning influence through all these families. They are crowded in city tenements, scattered through scanty towns, in palaces and in poverty. Let this plague get a little more head, and society goes down into a gulf of lust, to the bottomless pit. The philosophy of Mill, the creed of the free religionist, the acts of our legislatures, the decrees of our courts, the timidity and complicity of conferences and synods—all show how powerful is this plague of free lust.

The late Spiritualist Convention, in this city, enunciated this doctrine of affinity as the basis of marriage. A book just issued by the American News Company, sneers at clergymen attempting to control this matter by "gravely announcing to the world the conditions upon which they will and will not officiate at weddings," and declaring that "reason teaches that no good and philosophical reason can be assigned for divorce in case of adultery, that cannot be assigned, with equal propriety, in favor of divorce for alienation of affection, incompatibility, etc." The *Liberal Christian*, speaking of the book, says:—

"In 'Marriage and Divorce' (New York: American News Co.) we have the same ideas, with the same style and method of treatment, which have been made familiar to every student of a certain class of newspapers in our country during the last few years, by their discussions of social questions. There is no special ability displayed in this book, but the number of such publications appearing in our time forms one of the indications of the revolutionary sentiments which many people among us entertain in regard to marriage. The atmosphere of the book is repulsive."

Against this tendency of the times McFarland madly fires his bullet, and the country, aroused from its stupor, confesses the logic of events, acknowledges itself wrong, and the poor, wicked, crazed Othello right. Against it more fitting and more solid combinations should be made. The Church must come up out of this wilderness of sin, and forbid its ministers from performing, and its members from contracting such marriages. The State must be erected in righteous legislation against this spreading crime. Satirists, like "Warrington," must scourge it with their Junius lash of ridicule and wrath. Philanthropists must combine to reform this worst of social evils. Christians must pray and labor for its extirpation. Only thus can we keep this land from becoming a Sodom, and from bringing down upon it wrath and destruction from Almighty God, who swept Israel from existence because "the land was filled with whoredoms," and who will as assuredly blot out America, if she persists in the course she is now so boldly and wickedly pursuing. "Unless ye repent" of like lust, cries Christ in our ears, "ye shall all likewise perish." Hear what the Spirit saith to America: "I have a few things against thee, because thou sufferest that woman Jezebel [free love], which calleth herself a prophetess, to teach and to seduce My servants to commit fornication. And I gave her space for to repent of her fornication, and she repented not. Behold I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all her churches shall know that I am He which searcheth the reins and the hearts; and I will give unto every one of you according to your works."

Resolution of Boston Preachers' Meeting, touching the Woman's Foreign Missionary Society.

Whereas, We have noticed with great interest the organization and progress of the Woman's Foreign Missionary Society of the M. E. Church, and

Whereas, we believe that a large field of usefulness and success is open to it,

Resolved, That we heartily commend this Society to the sympathy, prayers, and active cooperation of the ladies of all our churches in organizing and efficiently conducting auxiliary societies.

Signed by Geo. Prentice and D. H. Ela. Passed and requested to be published in THE HERALD.

P. T. GEORGE, Secretary.

THE REFORMATION IN MEXICO.—This remarkable reformation, which has grown into active life within the last two or three years, and now promises to be one of the grandest religious manifestations of the past three centuries, is attracting the earnest attention of the American evangelical public. Rev. Dr. Butler, and Major Butler, some years a resident in Mexico, spoke on this subject on Sunday, in Boston, Lynn, and Malden.

We desire to call special attention to the fact, that the Committee of the National Camp-meeting, to be held at Hamilton in June, have requested that the 17th of June should be observed as a day of fasting and prayer, on which occasion it is desired that supplications, united and fervent, should be offered to God, that the meeting may prove a great spiritual blessing to all who shall attend, and to all the churches represented. Will our brethren in the ministry see that the day is observed? In God is our help.

STRAWBERRY FESTIVAL.—The first of the season will take place in Winthrop Street Vestry, Boston Highlands, on the evening of the 10th (to-morrow). A rare good time is expected; tickets only one dollar.

The Boston Board of Trade excursion telegraphed from Nebraska to Governor Claflin, "We unite in drinking your health." What in? Do they drink a teetotal Governor's health in whiskey, or water, or both mixed together? Such a telegram is a poor compliment to his principles or their practice.

Rev. Dr. Butler and Major Brown described the great work of grace going on in Mexico, at the Boston Preachers' Meeting, last Monday, and Rev. Mr. Mitchell spoke of the needs of the college in Tennessee.

The North End Mission had a fine anniversary meeting at Tremont Temple, last Sunday evening. Dr. Tourjee conducted the singing, Rev. Messrs. DeWitt and Cushing spoke, and Miss Cheeseman spoke very effectively "The Bridge of Sighs." This institution is having excellent success.

We have occupied an unusual, and but for its subject, an unwarrantable space, in the article entitled, "The Plague Spot of America." We felt that the subject needed full consideration at the present time. It is a question everywhere debated, and necessarily so, in view of the events and tendencies of the times. Our friends will find a good supply of other matter, done up in small parcels.

In adjusting the matter of last week's paper, the article of Dr. Porter's, which was intended for the editorial columns, was misplaced. As a reference was made in it to its being in that department, this explanation seems necessary.

A Mrs. Flynt in this city, sent in a bill for dressmaking, for over nineteen hundred dollars. Her bill was objected to and has gone into court. She did not quite get her case, the jury dividing, but she got notoriety. One wise wit suggests that she is a relation of the well known Skin Flint. Her prices are matched by her customers, who will patronize her in greater numbers than ever because she is costly and exclusive.

Miss Catherine Beecher and Mrs. Livermore, are to discuss the Woman's Ballot, before the Boston Lyceum, the coming autumn. That is a felicitous stroke of policy on the part of the management of this house. It will be one of the sensations.

PERSONAL.

Rev. Dr. W. Mitchell, on the recommendation of the Holston Conference, was appointed by Bishop Simpson, Agent for Jonesboro Female College, East Tennessee. He is in this vicinity and appeals to the public, and to Methodist brethren, to aid him in securing means to repair the college buildings. They were greatly injured during the war, and when repaired will accommodate two hundred pupils.

Rev. Drs. Lindsey and Lowry visited the Wesleyan Canada Conference, of which Rev. Mr. Punshon is President, last week, as delegates from our General Conference. They were cordially received and made a fine impression, as they could not help doing, being very agreeable gentlemen.

Rev. Mr. Abbott preached an able discourse commemorative of Mr. John A. Logan, a leading member of his church, at the North Russell St. Church, last week Sunday. He said he was born a slave in Richmond, in the dark ages of his race, made himself free in body as God made him free in both soul and body. He was a leading man in his society, of considerable means, and great zeal for the Church. A large audience was present. Mr. Abbott is a cultivated and graceful speaker, and would be welcomed in any of our pulpits.

Rev. J. O. Knowles, of Mt. Bellingham Church, Chelsea, delivered the oration on Memorial Day, in Peabody. The local press speaks of it as an able and thrilling production. It is to be published in full. He will repeat it at his church next Sabbath evening.

Mr. Richard Kimball, son-in-law of David Snow, esq., was killed instantly on Decoration Day. He was putting his family in his carriage for a ride to Forest Hills to witness the decorations, when the horse started. He sprang into the rear of the carriage to climb over the seat and seize the reins. The horse swung round a corner, threw him against the side, walk, and fractured the skull in five places, causing almost instant death. Mr. Kimball was highly esteemed. Rev. Messrs. Hare and Chapman conducted the funeral services, which a large circle of deeply afflicted friends attended.

The good people of St. John, N. B., seem to have been highly gratified with the sermon of Rev. Dr. Hare, at the dedication of the new M. E. Church, in that city. Bro. Hare, accompanied by his daughter, and Henry Furnas, esq., made an agreeable tour of the Province during their visit.

We are happy to learn that Rev. J. Looking has been appointed Superintendent of Printing in the Book Concern. He is the right man for the right place.

Rev. Leonard Bowditch, who for twenty-seven years was an effective minister of the M. E. Church, Oneida Conference, and who was pastor of the M. E. Church in South Yarmouth, a few years since, died in holy triumph at Rainbridge, N. Y., May 23d.

The Methodist Church.

To the members of the several Annual Conferences of the M. E. Church.

DEAR BRETHREN:—We respectfully ask you to suspend judgment on the matters brought to your notice by *The Christian Advocate Supplement*, till an investigation which has been ordered by the Book Committee, in accordance with the request contained in the following paper, shall have been made.

New York, May 23, 1870.

H. SLIGER.
J. PIKE.

"The undersigned, members of the Book Committee, feel it their duty to call the attention of that Committee to the fact that many false statements and misrepresentations, calculated to mislead and deceive the ministers and members of the M. E. Church, concerning the Book Room troubles, are contained in a document called '*The Christian Advocate Supplement*,' which has been widely circulated over all the land. And we respectfully ask of the Book Committee the appointment of a sub-committee of three, to inquire and report,—

- "First. Concerning the truth of the charges herein contained.
- "Secondly. What General Conference Editors and Agents are responsible for originating and publishing the aforementioned supplement.
- "Thirdly. What action ought the Committee to take in reference to the official conduct of the parties responsible for its issue.

L. M. VERNON,
J. PIKE,
H. SLIGER."

MAINE.

Rev. T. Hill writes: "What I saw, heard, and felt, in the space of three days travel the first of April, through very deep mud. Unity—ah! yes, it was unity of the Spirit and hearts tuned by divine love—young converts and old converts, weeping penitents and attentive populace. What a sweet day was the 3d of April. Christian wives rejoicing over converted husbands, and such melting power in those meetings. It was the gate of heaven to my poor soul. Praise the Lord for such sights and emotions. Monroe was the next point reached, where a dear young brother had, through many tears, reaped some shocks of beautiful grain. Had a pleasant day there. In a brick edifice on the banks of the old Penobscot, opened a scene of surpassing grandeur. A host of youthful minds met to worship the God of their fathers. Testimony followed testimony, all for a loving Christ who had power to save. Others, with weeping eyes and broken hearts, arose in the sublime consciousness of a birthright to be Christians; said, 'Pray for us.' I was glad that my mite had put a few bricks into that building. It was an offering to Jesus. Glory to God, my soul said, for such an hour. Again on the 'Dry Patch,' amidst strife and paper contentions, a beautiful little band of lambs did Jesus fold to His loving bosom, and made them heirs of His glorious kingdom, while others of maturer years bowed the knee to the King of heaven.

"P. S. The cloud of mercy still rests upon a portion of the Dry Patch, and Dews are falling. God is blessing, converts are multiplying, saints are rejoicing, and my soul says, Glory to God, Amen."

EAST MAINE CONFERENCE SEMINARY.

The late anniversary of this Seminary was an occasion of much interest. The examinations indicated faithful study and teaching. On Tuesday evening, Gov. Chamberlain gave his lecture, "On the Surrender of Lee." The next evening, Rev. W. W. Marsh, of Bangor, gave an interesting lecture on "The Hour." The exhibition was a success; the graduating class acquitted themselves with honor. The institution is out of debt, and has an endowment fund of over thirty thousand dollars. The catalogue for 1869-70 shows two hundred and fifty-five students. The musical department, forty-one. The Trustees showed their appreciation of the Board of Instruction by unanimously reflecting the whole Board, except one, who did not desire a reflection. The boarding-house had been remarkably orderly and quiet, and the scholars expressed themselves as very much pleased with the steward, and his kind and faithful wife.

NEW HAMPSHIRE.

LYMAN.—The Church of Lyman has been growing in numbers and spiritual strength for two years. From a little band of 27 members, probationers and all, it reached the goodly number, under the blessing of God, of 79 probationers and full members.

They have, during the year, bought and paid for a neat but pleasant little parsonage, raising during the year, for financial purposes pertaining to the Society, including preacher's claim, etc., nine hundred and twenty dollars.

They placed their preacher's claim at \$600, and nearly or quite reached it by the aid of some valuable presents, paying \$545 in money, and it is due them from the Church at large that they receive through THE HERALD honorable mention, as through carelessness on the part of the statistical Committee, they did not receive even a place in the Minutes. Two years ago it was missionary ground, and God signally blessed the effort made to plant Methodism in their midst. Please make these facts public, that the N. H. Conference may know their present strength. Rev. A. B. Russell is their present pastor, and we predict for them a prosperous future, and may the blessing of God be upon them.

MASSACHUSETTS.

The Broadway M. E. Church, South Boston, was dedicated last week Tuesday, the services conducted by Revs. Messrs. R. W. Allen, Stratton, Clarke, H. W. Warren, and Hanaford. The following original hymn by the pastor, Rev. Mark Traf-ton, was sung by the choir and congregation:—

We rear this house, O God, to Thee,
Not here Thy presence to confine;
For heaven's broad, bending canopy,
Unmeasured, unexplored, is Thine.

We build, — but O, the work how small!
We plan — how feeble the design!
Thou breathest — tower and turret fall!
Though strength and skill their powers combine.

We call the pencil: Art in vain
Lays tint and hue on dome and wall;
One beam of love's redeeming flame
Spreads night's deep shadows over all.

O, may we then, from outward forms,
From art's attractions, turn to Thee,
Whose power controls wild passion's storm,
Whose love the imprisoned soul sets free.

In us O rear a richer flame;
In us thy dwelling-place prepare;
Here o'er our willing hearts to reign,
That we Thy glorious rest may share.

The sermon was delivered by Prof. Townsend, on the text, "I am the Light of the world." The circumstances under which this was declared, and the meaning of the declaration, was finely elaborated. He showed how dark mankind was without the Light, how every attempt to get up a substitute for it was a miserable failure, illustrating it by late striking examples occurring in this city, painted a glowing sunrise, and compared this with the more glorious rising of the Sun of Righteousness. Passages of much beauty were scattered through the sermon, and the closing appeal for this house and people to be illuminated with the Light, was very impressive. Dr. Hare said a few words on the offertory, and the pastor proceeded to put the Doctor's words into practice, which he did so successfully as to get five thousand four hundred dollars from the audience, and not a man and moneyed audience at that. The church is large and elegant. A full description of it was intended for this paper; but the accompanying engraving was delayed. We hope to give it next week. Great praise is due the brethren who have carried this great enterprise forward so successfully. Blown down when nearly done, and costing \$20,000 to replace that damage, the work has gone steadily forward to its completion. The audience is already large, and the new church will soon, we hope and trust, under its popular pastor, be as crowded as the old.

THE BOSTON THEOLOGICAL SEMINARY.—The visitors from the several Conferences desired me to prepare a brief report for ZION'S HERALD. Those who listened to the examinations were agreed in the opinion that the Seminary is doing an excellent work for our young ministry, and through them, for the Church and the world. Dr. Patten has long been familiarly known to the friends of this institution. Drs. Warren and Lindsay and Prof. Townsend, are among the ablest and most progressive educators of even New England. With entire freedom from bigotry, and with no unnecessary sectarian feeling, they are radically evangelical. They have faith in the old-new truths and spirit of Methodism. The visitors decidedly approved the plan of holding the anniversary services in Music Hall. The Saviour commanded the apostles to test the power of Christianity first in the city of Jerusalem. So long as we put Christ and His religion in the most obscure places, we cannot expect the world to respect it. The large audience at Music Hall, and the very interesting services, fully justified the choice of the place, and made a fine impression for this school of the prophets. The address to the graduating class, by Dr. Foss, of New York, was received with hearty applause. It was a good day for Methodism in New England. The grounds purchased for the Boston University, three miles from the "State House," present a wealth and a variety of beauty. When once well established there our friends in New England will have little more to desire in this direction. Let us pray, labor, and sacrifice for this arm of our power.

E. A. HELMERSHAUSEN.

WEBSTER.—Rev. A. Hamilton writes: "Mrs. Van Cott closed a four weeks' campaign with this church last Sunday. Her success was glorious. We have received sixty-four probationers, and the work still continues. Among the converts are several young men of great promise. In several instances, husband and wife have bowed at the altar together, and are now happily united in the service of God. Others are aged men whose long lives, spent in sin, made their conversion seem almost impossible. Many of these converts are won from infidelity, into which they had been led by the persistent efforts of a number of our prominent citizens, who have employed their money and strength in efforts to overthrow Christianity with a zeal worthy of a better cause. A vigorous attempt was made by these enemies of Jesus to prevent the success of our labors. They even went so far as to bring their tracts into the church, and circulate them through the congregation during service. But the preaching of the Gospel has proved superior to all the boasted strength of human reason, and after a fair battle, the lovers of Jesus are victorious.

SHELBOURNE FALLS.—Mrs. Van Cott is holding a series of meetings in our church at Shelburne Falls. The church is crowded nightly, and many are seeking the Lord. So great is the interest, a noonday prayer-meeting has been established.

RHODE ISLAND.

PROVIDENCE CONFERENCE SEMINARY.—The organ which was built for the Seminary in 1860, though large and of splendid tone, was constructed of poor material, and in a complicated manner, so that for seven years it has been a source of trouble and expense, in order that it might be used at all. Recognizing the need of preserving the musical department, and of having an instrument worthy of the name, the Trustees decided to accept a generous proposal of George Stevens, esq., of East Cambridge, to put them in an organ of

superior ability, at a small cash advance over the old instrument. And to-day we see the result. The Seminary Chapel contains a noble instrument of great power and richness of tone, and also of great beauty, its front being of black walnut, handsomely finished with scroll-work, etc.

Of course the school is in ecstasy over it, and the builders get no mean compliments, I assure you.

But we have some news not quite as good; Prof. Edwards, our Principal, leaves at the close of the term, to take charge of the Erie Conference Seminary at Randolph, N. Y., to which place he has been urgently called. He will go with the best wishes of his associates here. Speculation is rife as to who will be his successor, but no one knows anything about it. The graduating class numbers twelve besides several who have completed a partial course.

Our Anniversary exercises occur on Wednesday, June 29th, and will be unusually interesting this year. Friends will do well to come Monday, and remain through, as we judge from hearsay that the lectures, Monday and Tuesday evenings, will be especially fine. Besides, it is almost worth two days extra to see and hear the new organ, about which too much cannot be said. Boston people probably know that Mr. Stevens is a Methodist, and every one who has used one of his instruments will testify to his workmanship, so we advise all looking for an organ to send to him for a specification.

EAST GREENWICH, May 13, 1870.

THE GENERAL CONFERENCE OF THE M. E. CHURCH SOUTH.

The 21st witnessed the election of Dr. Keener, of New Orleans, as Bishop, one only being deemed necessary. The vote stood on the last of three ballots: Dr. Keener 96, Dr. Duncan 84. The new Bishop was ordained May 22. Sermon by Dr. Pierce.

The 23d and 24th were days full of business, incidental to the organization of Sunday-schools, and the reconstruction of the Missionary Society. \$30,000 has been the cost of the machinery for four years under two secretaries. One now only is provided for.

EPISCOPAL PLAN. FALL CONFERENCES, 1870.

CONFERENCE.	PLACE.	DATE.	SECRETARY.
Germany and Switzerland,	Carlsruhe,	June 21,*	Simpson.
Colorado,	Pueblo,	June 23,*	Ames.
Delaware,	Cambridge, Md.,	July 21,*	Scott.
Nevada,	Virginia City,	July 21,*	Ames.
East Tennessee,	Elmira, N. Y.,	Aug. 24,	Simpson.
Detroit,	Fentonville,	Aug. 24,	Clark.
Cincinnati,	Piqua,	Aug. 24,	James.
Oregon,	Vancouver, W. T.,	Aug. 25,*	Ames.
North Ohio,	Ashland,	Aug. 31,	Scott.
Des Moines,	Montana,	Aug. 31,	James.
Michigan,	Cold Water,	Aug. 31,	Clark.
Indiana,	Bloomington,	Aug. 31,	Simpson.
S. E. Indiana,	Brookville,	Sept. 7,	Scott.
Upper Iowa,	Cedar Falls,	Sept. 7,	James.
Central Ohio,	Toledo,	Sept. 7,	Clark.
N. W. Indiana,	Terre Haute,	Sept. 7,	Simpson.
Central German,	Louisville, Ky.,	Sept. 14,	Scott.
California,	Stockton,	Sept. 14,	Ames.
Kie,	Cleveland, O.,	Sept. 14,	Clark.
Southern Illinois,	Lebanon,	Sept. 14,	Simpson.
Central Illinois,	Pekin,	Sept. 14,	James.
Tennessee,	Nashville,	Sept. 21,	Scott.
Illinois,	Shelbyville,	Sept. 21,	Simpson.
N. W. German,	Chicago,	Sept. 22,*	Clark.
Iowa,	Albia,	Sept. 28,	Ames.
Holston,	Knoxville, Tenn.,	Sept. 28,	Scott.
West Wisconsin,	LaCrosse,	Sept. 28,	Clark.
S. W. German,	St. Charles, Mo.,	Sept. 28,	Simpson.
Georgia,	Atlanta,	Oct. 5,	Scott.
Minnesota,	Owatonna,	Oct. 5,	Clark.
Genesee,	Warren, N. Y.,	Oct. 5,*	Simpson.
Ohio,	Logan,	Oct. 5,*	Ames.
Rock River,	Elgin,	Oct. 6,*	James.
Alabama,	Edwardsville, Cleburne County,	Oct. 12,	Scott.
Wisconsin,	Juneville,	Oct. 19,	Clark.

* Thursday.

CURRENT NOTES.

The Pennsylvania Methodist State Convention meets at Williamsport, Tuesday, Sept. 6.

Rev. Jesse T. Peck, D. D., has been elected Secretary of the Board of Trustees of Syracuse University—not President of the Faculty.

Bishop James has recently dedicated a \$75,000 church at Wheeling, Va.

Edward T. Bright, of Pennsylvania, leaves by will, \$20,000 to the Missionary Society of the M. E. Church.

The Primitive Methodists and the Wesleyans of Ireland have voted, by a large majority, that their two bodies should be amalgamated.

The members of all the Methodist churches in the world now number about three and a half millions; ministers, 19,949; local preachers, 67,334; Sunday-school scholars, nearly four millions.

Methodists have increased 43 per cent., in Newfoundland, during the past twelve years; Episcopalians 24 per cent., and Romanists only 7 per cent. There are nearly 30,000 members of the Wesleyan Church in the island, about one fifth of the whole population.

The Southern General Conference correspondent of *The Methodist* thus, in a word, characterizes the College of Bishops: "Andrews, feebleness; Paine, dignity; Pierce, strength; Kavanaugh, endurance; Whiteman, suavity; Doggett, gentility; Marvin, precision; McIntyre, will; Keener, activity."

A very singular revival occurred at Batavia, Ill., a few weeks since. Some fifteen sinners were won by Rev. Isaac Linebarger, of the Methodist Church, and requested him to hold some extra meetings as they wanted to be converted. The good pastor was prompt in the work; the men came forward, and are now happy in the Lord.

The Christian World.

MISSION FIELD.

"All the earth shall be filled with the glory of the Lord."—Num. xiv. 21.

Ceylon.—An extensive revival of religion is in progress in Ceylon under the labors of the Wesleyan missionaries. *Rev. John Scott* writes to the *Missionary Notices*: "Five hundred conversions in four months, rejoice, and, at the same time, humble me to the dust." *Rev. George Baugh*, describing a band meeting held on the Sabbath, says: "About ninety persons were present, all members, with one or two exceptions. About forty stood up within the two hours, and bore most intelligent and blessed testimonies that God, for Christ's sake, had forgiven their sins and made them happy in His love." It was truly a Pentecostal meeting, and great were the rejoicings. One of our members, under deep feeling, said that now his whole family were happy in God, every member of it having been greatly blessed, either converted or restored, and many others referred to a very recent date when they were "in darkness," but now they were in real blessed "light." A number of our native brethren spoke of days when parents led them to Buddhist shrines for worship, and when they were open idolaters, and now they could say that God was their Father, and His love their inheritance. A few Sundays ago I baptized another convert from Buddhism, who is also a member with us. Our work is thus gloriously prosperous. The week is now crowded with prayer-meetings, soldiers and civilians, Ceylonese and Singhalese, joining together in earnest supplications for a continued manifestation of God's saving power. We have now four soldiers meeting in class, and they have begun a weekly prayer-meeting, to intercede for their unconverted comrades in the barracks." He adds—"Praise God forever! heaven will not lack trophies of the Saviour's power, even from the land of Buddhism; hundreds, thousands of sainted Singhalese, believers in Jesus, will greet us in that blessed land."

MADRAS PRESIDENCY—ONGOLE.—Our Baptist friends have a most prosperous and successful mission here, and an extensive revival is in progress. Nearly two hundred are reported as having been converted recently, and large numbers had united with the Church. Native preachers and Christians are very active in promoting the work of God. The Lord is doing a great work among the Telugus.

A VETERAN MISSIONARY.—The distinguished and successful missionary, the venerable *Moffat*, is about to return to England. He entered upon his foreign missionary life in 1818, under the direction of the *London Missionary Society*, and in January of that year, he arrived and entered upon his labors in South Africa. He has been in the foreign missionary work 32 years. He is now 76 years of age. He has turned many to righteousness. His work on "Southern Africa" is among the precious treasures of our mission literature.

TELL THE PEOPLE.—The following statements from the *Macedonian and Record* are truly inspiring, and should be told to the people: "Tell the people that God is blessing our missions in every place. The work is enlarging in France, and souls are coming to Christ. Revivals are going on in Germany, Russian Poland, and Russia, and not converts alone, but churches, are multiplied. The good work is also progressing gloriously in Sweden, Norway, and Denmark. The Telugos are coming to Christ in flocks. The Garos in Assam are also eager to hear the word and live. In different sections of Burmah the churches are blessed with accessions to their numbers. The Chinese Mission at Bangkok is prosperous and enlarging. The Ningpo District is also blessed with the favor of God. Our last news from Africa tells of scores converted in nearly all our preaching places. The seed which we have only just begun to sow there, is springing up with more than the suddenness and luxuriance of that tropical land; 'the ploughman overtakes the reaper, and the treader of grapes him that soweth the seed.' Tell them that in all these fields the 'Lord is triumphing gloriously.' Let the Church rejoice in what the Lord is doing; surely she should be encouraged to send the gospel to the heathen."

SOUTH SEA ISLANDS.—The *London Missionary Society* has been very successful in Christianizing the natives of these islands. In this work it has expended about \$1,850,000. But the result has been wonderful in transforming the moral, intellectual, and social condition of tens of thousands of the population. And in accomplishing such glorious results, not more has been expended than was expended in a single day in this country very often during our late war. What glorious results from such a small outlay!

FUNDS WANTED.—Funds wanted to convert the world to Christ—shall they be furnished? The Church has an abundance—she can easily furnish all the necessary means—will she do it? The Missionary Society of the M. E. Church is anxious to reinforce nearly all her foreign missions by sending them ministers and teachers, but they lack the funds. Now what shall be done? Shall we cease to aggress, merely hold the ground already taken, or shall we move on and take the nations for Christ? What shall we do? Stand still? No, you say—aggress with all possible speed. Then the Church must furnish the funds. Instead of giving a few cents each annually—less than fifty—she must give on an average one and two dollars. She can do it. She ought—she must do it. O, for the Pentecostal baptism to come upon the Church!—under its influence, she would soon convert the world to Christ.

GENERAL INTELLIGENCE.

FACTS AND FIGURES OF THE LATE ANNIVERSARIES.—The receipts of the Massachusetts Home Missionary Society, the past year, were \$58,871 41.

The available fund of the American Congregational Association now amounts to \$66,744.20. Last year \$4,376.70 were paid into the treasury.

The Boston Branch of the American Tract Society, received through the treasury by donations and legacies, \$7,487.47; by sale of publications, \$29,874.42; total, \$37,361.89. In the Parent Society, two hundred and eighty-seven colporteurs have labored in thirty-four States of the Union, and in the British Provinces, having made 256,897 visits.

The sales for the year, of the Congregational Publishing Society, amount to \$146,070 82. Books of a higher literary and religious merit, have been issued, and the object of the managers will be to raise the standard of the publications.

The finances of the Boston Young Men's Christian Association were represented to be in rather an unfavorable condition, there being a deficit of about \$1,000, owing to the increased rental and other causes. There are now 4,447 volumes in the library.

The Seaman's Friend Society received \$74,065.17, and expended \$78,549.83.

The American Missionary Association have sent into service 533 missionaries; whole number in day-schools, 19,500, in night-schools, 2,948; in Sabbath-schools, 16,254.

The Massachusetts Bible Society report 41,598 volumes issued during the year; of these 12,220 had been gratuitously distributed; total receipts, \$38,069.39; balance in the treasury, \$1,496.81.

The Evangelical Tract Society hold in trust a certain fund, the income of which is expended for the distribution of tracts, &c. The fund amounts now to \$1,148.65 in notes, and \$5 60 in cash.

The American Peace Society sold publications to the value of \$1,818.69; receipts for the year, \$10,548 50.

The American Education Society received \$28,394.86. Three hundred and fifty-four young men have been assisted by the Society during the year.

The actual fund of the Massachusetts Congregational Charitable Society, amounts to \$159,276.91, and the Trust Fund to \$19,885 43. The appropriations last year were \$10,000, divided among fifty-seven beneficiaries.

EPISCOPAL.

CHURCH AND STATE IN ENGLAND.—The Protestant Churchman, of New York, says:—

"Mr. Gladstone, with that wise forecast for which he is distinguished, recognizes the inevitable result of the public sentiment, which is becoming more and more general in England, in regard to the relations of Church and State. He is evidently satisfied that no earthly power can prevent the disestablishment of the Church of England. All his tastes and predilections would naturally lead him to deprecate such a result. But, feeling it to be inevitable, and placed providentially in a position in which it devolves upon him to guide the nation safely through the transition it involves, it is evidently his policy to reconcile the Church itself to the measure."

"It was with this view, doubtless, that he made the appointment of Dr. Temple as Bishop of Exeter, an appointment, than which none probably could have been more distasteful to the English Church. It can hardly be doubted but that his support of the bill legalizing the marriage of a man with his deceased wife's sister, is dictated by the same policy. It sets up two different and conflicting laws in reference to marriage in the State and Church. The inevitable tendency must be to reconcile the Church to a severance of its alliance with the State."

CONGREGATIONAL.

Fourteen Congregational churches of Boston and immediate vicinity, received to their fellowship, on a recent Sunday, 133 new members. The Eliot Church at Newton received the largest number, 26, and the church at Woburn the next, 21.

ROMAN CATHOLIC.

The real ground on which the Romanists oppose the inspection of convents, says the *Rock*, was, conceivably, perhaps unintentionally, stated by Priest O'Keefe, at a recent meeting in Kilkenny. Speaking of the proposed committee, he said: "What folly to allude to France, Spain, and Austria, for a justification of this insulting measure! These are Catholic countries. Then there is no comparison at all between the inspection of convents on the Continent and in England. If convents are inspected in Catholic countries it is by the permission of Rome, which has got a Divine authority to rule and govern them, and authorized the State which endows them to see that the conditions of the endowment are carried out." It is the existence of this outrageous and insolent claim of superiority to the State which forms the justification of the Ecclesiastical Titles Act, and any other measure that may be necessary to vindicate the liberties of England from the aggressions of an encroaching spiritual despotism.—*Protestant Churchman*.

A convocation of about thirty-seven Roman Catholic pastors was recently held in New York, to consider the Bible School Question. Its proceedings are not all made public, but it is stated that one pastor maintained that the Sacred Scriptures should not be used as a school-book; that the rudiments of literature ought not to be taught through its intervention; that an irreverent familiarity with the Holy Writ, leads to its degradation; that the reading of the history of an exceedingly carnal people can answer no useful purpose, and is fraught with great moral danger; and that as godless education has been condemned in the Syllabus of 1864, the pastors of New York are bound to provide parochial schools for the children under their charge. Two of the pastors were threatened with removal to the country from their districts, because of an expression of opinion in favor of free education and against any connection of the Church with the State.

Our Social Meeting.

Rev. T. Hill submits views on Scripture points.

In Heb. xi. 6, we are informed what pleases God—*faith*. Hence the Apostles and all that have been called of God to preach the Gospel since, have never called in question the number of sins committed nor the character of sinners they address. Comply with the conditions and believe, is their message. "Justification by faith" is a very wholesome doctrine and full of comfort. "Lord, help our unbelief."

Another view of what constitutes the unpardonable sin.

The different periods of the world's history furnish data by which we may with great certainty fix on the sin which excluded mercy from the transgressor. Gen. vi. 11, 12, 13, closes mercy's door against the forgetters of God of that day. Heb. x. 28, opens another period of the world's history where men are said to "die without mercy." The New Testament writers, Matthew, Mark, and Luke, reveal what constituted the unpardonable sin under the dispensation of the Father and His Son Jesus Christ, "hath never forgiveness," Mark iii. 29. Under the dispensation of Father, Son, and Holy Ghost, Mark xvi. 16 tells the whole race through all coming time, that Jesus Christ has settled the question beyond all controversy or cavil—"He that believeth and is baptized shall be saved, and he that believeth not shall be damned."

Our venerable Father Jennison gives some pleasant reminiscences of

THE REVIVAL FIFTY YEARS AGO.

The remarks made by my good Bro. Sargent, at our recent Conference in Springfield, in reference to a resolution approving the labors of Sister Van Cott, gave me great surprise. I remembered his early love and zeal, and his deep interest in the subjects of a former revival, in many respects similar to that resulting, under God, from the faithful efforts of our good sister.

I am an old man, already past fourscore. I am anxious, before I go hence, to see the Church quickened, the ministry baptized with the power of the Holy Ghost, and sinners by thousands awakened and converted to God.

In 1819 I was appointed to Saugus and North Malden, a two weeks circuit. It is now called Melrose. On the 1st of Feb., 1820, a revival commenced. In it, three who are now ministers of Jesus Christ were converted.

Bros. Emerson and Upham, now members of the Providence Conference, had belonged to the Church two or three years before, but had backslidden. Bro. Upham had been strongly inclined to Universalism, and had collected quite a library on that subject. This he burned. I gave him license dated March 23d, 1820. Forthwith he went to Old Needham Circuit, praying, exhorting, and preaching, and ever since he has been a zealous and able worker in the vineyard of the Lord.

Bro. Emerson joined the Conference in 1828, and up to the present time has continued a useful and devoted minister. Several local preachers were embraced in the work of grace. Of the number Brother Blodgett still remains.

Sister Brown, daughter of Solomon Brown, and if I mistake not, mother of Dr. Fales H. Newhall, was among the converts. In age these ranged from 12 to 89 years. James Howard, converted on the first evening, was only 12 years old. Sister Phineas Green, the eldest man in town, was 89. He found peace two or three days afterward. He lived about three years after his conversion, and died a most triumphant death.

Wilbur Fisk, then at Charlestown, Reuben Peasley, of Plainfield, N. H., and Sister Thompson, of Boston, were our willing and efficient helpers. Gilbert Haven, father of the Editor of *ZION'S HERALD*, an Orthodox man, entered heartily into this good work, and joined our Church. He became a burning and a shining light among us.

I received between 100 and 150 on probation. Several joined the Baptist Church down town. They were children of Baptist parents, and became excellent members of that denomination. I baptized about 75 persons, most of them by immersion. Bro. Sargent was one of this number. I well recollect him as a happy convert, and how he delighted to mingle with those who had given their hearts to God. I trust he will see that God is in like manner now working through Sister Van Cott. We must not check the work. Let us rather encourage it. If in some respects it is singular, we may be sure from its character, that it is of God. O may what we have seen in a few places spread all over the land! May God be honored, and the people saved.

Another brother in Connecticut, has a word on the same subject:—

WHAT IS THE SECRET OF HER POWER?

Mrs. Van Cott is a remarkable woman, for remarkable results follow her efforts. No matter where she goes, or what the circumstance, or the weather may be, sinners, in the Church and out, begin at once to seek the Lord. She has not found those places where they are "Gospel hardened."

The secret of her power cannot be in her voice, for though she has a good one, she uses it badly much of the time. It sounds quite unpleasantly at first,—too strong, too bold, and accompanied with too much effort and will power. A friend, that I induced to hear her, said, "she is a screamer," which is in some sense true, and the huskiness and trouble in her throat that is manifest, gives painful evidence to her friends that she will soon be obliged to leave the field, unless she change her manner of speaking.

Her power cannot be in the arranging of her subjects, for she is not much of a sermonizer, nor can it be in the art of relating a fact or telling a story. Many can excel her in these things, that are not successful in leading souls to Jesus. Neither can her power over the people be attributed to the absence of plain, pointed, or severe remarks, for she sometimes abounds in them. I think it is, first, because she is a woman. Many have never heard a female preach. They go at first from curiosity. Secondly, she has communion with God. She reminds you in her praying of Moses talking with God, and refusing to go to battle unless he had the presence of the Lord. Third, she has a simple, child-like faith, invincible faith, a faith that makes no provision for a retreat. She prays confidently, preaches like one expecting success, and when she has finished her effort in the pulpit, goes into the congregation after sinners, as though she expected they would go to the altar for prayers. Finally, she not only believes she is called to the work, but is determined to use it for God's glory and the good of others. It is well she has remained an evangelist, instead of taking local work, as "preacher in charge." O, that the Lord would send out

more such laborers! Let every polished, literary, unsuccessful minister, attend her meetings for a few evenings, and go forward for prayers, if necessary, and then having received the "unction," go home and work for God, like her, in a common sense, Scriptural way, and he will have "sheaves."

Rev. M. M. Parkhurst sends some lively notes—

FROM CHICAGO.

It seems good to see even a dog from home. How much better it did to have the postman throw THE HERALD upon the table this morning, while I sat scraping an acquaintance with the editor of the *Northwestern Christian Advocate*, Dr. Reid. "Hurrah! for THE HERALD," said I, forgetting the august D. D., and my determination to make a good impression. By the way, let I forget it, the Doctor is a first-class man. The Doctor is supplying the pulpit of the Centenary for several weeks, while the star preachers, Drs. Hatfield and Fowler, are off for the Pacific Coast. Who would not enjoy such a trip, "across the continent" by rail in a magnificent coach, a first-class hotel, eating at the rate of 40 miles an hour! Dr. E. O. Haven, President of Northwestern University, is supplying Washburn Avenue, in the absence of Dr. Fowler.

Methodism is a power in Chicago, but I am afraid there is more denominational than spiritual interest, not so much desire to save souls from an awful hell, as to build up the material and social interests of Methodism. Perhaps I am wrong, but I write that I have felt while among the active Methodists of this region; the burden for souls may be a job done up in a six weeks' protracted-meeting, and made to stand out of the way of business the rest of the year.

Bro. Judkins, the quiet, but hard-working, faithful pastor of Grace, is successfully laboring with a strong, active Church, who ask no furlough from active service. The building is beautiful for situation, the joy of the whole north side. Bro. Horton, a young lawyer, is Superintendent of the Sabbath-school, — present last Sabbath about five hundred; increase in eighteen months, under the leadership of this Christian lawyer (would we had more such) about two fifths. This Sabbath school is doing a vast amount of mission Sabbath-school work, which is a success because the teachers love their work, and are punctual and regular, — fifty out of fifty-one present last session. They attend teachers-meeting. Who would not wish Bro. Judkins for teacher!

Bro. Horton carried us over to the famous Mission-school, Major Whittle, Superintendent. Secretary reported last Sabbath, 1,082 present, and such a school — 360 in the infant department. One hundred teachers have one hundred blocks, which they visit every month. This has been done nine years. One half of the present teachers were converted here. Major Whittle is the liveliest Sabbath-school man I ever saw. Has this great mass of children well in hand, and is doing in this work all any one man ought to do, but he is also the Business Agent of the National Watch Company, Elgin, Ill., office in Chicago. The ladies in the Northwest are gone crazy over the "Lady Elgin," a watch made by this company.

We did Evanston, the head quarters of northwestern Methodism; found Dr. Miner Raymond and family happy, doing a good work.

Dr. Haven was among his books. They say, "Dr. Haven is the hardest working man in this region."

There is no rum sold in Evanston, land all deeded with this restriction, and here is a Prohibitory Law enforced, if not from principle, from selfish interest. Would that every man in Massachusetts that allows rum sold on his land, would forfeit his title thereto.

The Farm and Garden.

Prepared for Zion's Herald, by JAMES F. C. HYDE.

Any person desiring information on subjects in this department will please address its Editor, care of Zion's Herald.

WORK FOR THE SEASON.—Hoeing is among the things to be attended to in season. It is better to go over the ground as soon as the crops are well up. It is a mistake to let the weeds get large. Where they have gone to seed, as the chickweed and shepherd's sprout may have done, remove the same from the ground soon after being hoed up, that the seed may not be scattered.

PEAS should be sown for a late crop.

SWEET CORN may be planted for a succession.

MARROW SQUASHES can be planted even now, with a reasonable certainty of a crop.

CORN fields should be protected, or the crows will take more than their share.

BRETS should be sown for winter use.

CABBAGES should be planted at once.

MANURE.—If there should be any left after planting, put it in a heap, and cover up well with muck or loam.

GRAPE-VINES should be tied up, and when the laterals have made sufficient growth, and the fruit has set, pinch them in the second joint beyond the bunch of fruit.

SQUASH-VINES should be carefully looked after, to prevent injury from bugs.

CATTLE.—See that they have plenty of water at this season of the year. If they cannot get it in the pasture let it be supplied in some other way. Cows giving milk especially need it.

BEDDING PLANTS should now all be put into the garden where they are to remain for the summer.

CORN FOR FODDER.—As planting-time is drawing to a close, let every one remember to put in a patch of corn for fodder, especially if the pasture is likely to come short, or the hay during the next winter. It should be grown thickly, so that the stalks will not be too coarse and stiff. Sweet corn is better than any other to sow, for the juices in this variety are richer than those in the Southern corn, that is generally used for the purpose. We have found it an excellent crop to sow on land where the witch grass had worked in, for the dense shade of a heavy crop, kills out the grass pretty effectually. We always feed green corn fodder to our cows night and morning, and find it a profitable crop for that purpose.

WHAT PIGS TO RAISE.—The Chester White, crossed with the Suffolk, will give fine pigs, in fact we believe them to be better than the pure Suffolk. We raised the Essex for a while, but we did not like the color, though they are in all other respects a fine breed. The pure Chester White is a good pig, and well treated, will give very satisfactory results. Try the Suffolk and Chester crossed.

KEEP THE CELLARS CLEAN at this season of the year. It is important to see that all decaying vegetables are removed from the house cellar, and that it is cleaned up and made as sweet as possible. Without doubt, the impure air of a foul cellar breeds disease. It is work that can be done in a rainy day.

EVERGREENS may still be set with good prospects of success. If the weather should come on very dry, it might not be well, but in all ordinary seasons they can be set as late as June 10th to 15th, though we much prefer May. Nothing better than the Norway Spruce.

PAINTING AND WHITEWASHING.—This important work should receive attention every season, for nothing tends more to make a place look neat and tidy, than a little paint and whitewash. Do this inside and outside, make home attractive in this way as well as in many others. If it cannot be done by the farmer or the farmer's boy, hire one who is accustomed to the work. We have never known but few who were too neat in person and premises, and there is very little danger of running into excesses in this direction.

DESTROY THE WEEDS.—Pull up all the dock, cut down all the thistles, and in short destroy all the weeds you can about your premises, that they may not prove a nuisance to you and your neighbors. Remember that an ounce of prevention just here is worth a pound of cure. One thistle left undisturbed, will ripen hundreds, if not thousands of seeds that will be carried on the wings of the wind long distances, to spring up in turn and seed other fields, and so the work goes on. All such plants whose seed are carried about by winds and birds, and in short, all weeds, should, as far as possible, be destroyed. No man can afford to raise weeds.

HOW TO BURY BOULDER.—Wm. Forrest, Middleport, N. Y., who has had thirty years laborious experience in the business, says the best and cheapest way to get rid of big boulders is: "Dig a hole just at the side and partly under, and when you are sure you are deep enough, just take a lever and give the stone a start, and you have only to throw in the earth over the stone and you have a smooth job. Care should be taken to dig the hole so deep that the top of the stone will be eighteen or twenty inches below the surface when the earth is replaced. This will answer, unless one wishes to adopt our respected friend H. G.'s plan of subboiling."—N. Y. Rural.

KEEPING TIRES ON WAGONS.—A mechanic gives the following method of so putting tires on wagons, that they will not get loose and require resetting: "I ironed a wagon some years ago for my own use; before putting on the tires, I filled the felloes with linseed oil, and the tires have worn out, and were never loose. My method is as follows: I use a long, cast-iron heater, made for the purpose; the oil is brought to a boiling heat, the wheel is placed on a stick, so as to hang in the oil, each felloe an hour. The timber should be dry, as green timber will not take the oil. Care should be taken that the oil is not made hotter than a boiling heat, or the timber will be burned. Timber filled with oil is not susceptible to injury by water, and is rendered much more durable by this process."—Ibid.

The Righteous Dead.

IN PEACE.—We have buried the loveliest group of young people from our midst, this year, with older servants and friends of the Church here, and, touched with the universal sorrow of our bereavement as a denomination, in the mighty who are fallen, our requiem weaves a sadder spell, burdened with the passing glory of dead heroes, and the blameless and beautiful lives of those whom we lament to-day. The accompanying brief tribute to one among them, Mrs. MARY C. F., was written for a memorial service in our Church, but was not read. Is it too modest in its pretensions for a place in THE HERALD?

The mystery of death sanctifies the relation we hold to departed friends, and touches the simplest memorial with dignity. Even asperities are forgotten at the grave, and human kindness blossoms there; but our hearts dilate when our buried treasures were crowned with youth and loveliness, or age and honors, and with reverence and tender affection we encircle their names and their influence, weeping to remember that they have left us forever, though they have reached —

"That far-away home of the soul,
Where the storms never beat on the glittering strand,
While the years of Eternity roll."

What a group of sainted ones lie "in state" in our hearts to-day! What memories we cherish! Let flowers, sweet flowers, image the beauty and fragrance of their lives. Their glory, like the flowers, was too transient, but immortal, nevertheless. How meek and how wise they were! "They shine as the firmament now, and as the stars forever and ever." And for one among them, our Zenebia, let this tear fall.

As she lay in her casket, in her stately proportions, and crown of japonicas, with the awful sublimity of death about her, we remembered that she had personated the magnificent and unfortunate queen, her statuesque dignity and artistic fidelity making it easy to realize this dream of our American sculptress; but in the atmosphere of home, also, and social intimacy, in her simplicity, and her unspotted charity, she wore the robe of life about her like a queen.

How true and how dear she was to those who knew her best! What glimpses of immortal virtue! What fruit of her espousal to Christ! We weep not for her, but for ourselves, that she should die so early. The latest work of her fingers, her unfinished autumn leaves, with their delicate tracery and acorn cups, their superb but uncompleted coloring, is a mute, though cherished token of the unfolded beauty of her character and life.

She sees not, as lately, "through a glass darkly," the eternal glory imaged in nature, but face to face beheld Him by whom "all things were made," and by whom "all things consist." "And the city hath no need of the sun, neither of the moon to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof."

Portland, Me., May, 1870.

*In a group of statuary at City Hall.

JANE JEFFREY departed this life on Sabbath, May 8, 1870, aged 38 years.

Over some there appears to hang a mysterious providence throughout their life-time. They are constantly harassed by disease; their whole experience appears to be made up of suffering and sorrow, of sighs and tears, and the more we attempt an explanation, the thicker does the gloom become. — as if God wanted us to pass it by in silence and in fear, while He says, through His Word, "What thou knowest not now, thou shalt know hereafter." Sister Jeffrey may be classed with these; not that there were no patches of a blessed sunlight on her life-path. Possessed of comfortable means, a kind husband, and three lovely children, — one of whom passed over before mother, about three years since, to join the angel band, — she had much for which she was truly grateful to her Heavenly Father. Still hers was a painful experience; possessed of a naturally weak body, made weaker by disease, she was seldom seen for the last two years in the sanctuary of her God, which, to one comparatively young, was indeed an affliction.

Few and simple were her expressions; scarcely ever possessing those ebullitions of feeling many witness, but could calmly, at all times, assert an unflinching faith in a once crucified, but now risen Saviour. Throughout a painful and protracted illness (consumption), she evinced a pure, humble, yet chastened spirit, always willing to bear whatever her Lord should allot her. Many a lesson has been tabled on our memory, during our visits to her. One day, while standing beside her couch, as the great drops of perspiration stood thick upon her brow, — drops of agony, and as her whole body appeared to be pressed as in a vice, to the question, "Is Jesus precious to you now?" she replied, "O, yes! Jesus is precious! What should I now do without him?"

Triumphant in death, we laid our sister away to be watched by the eye of Him who neither slumbers nor sleeps, till He shall call her to resurrection, when we have no doubt she will appear among the redeemed to give praise, and honor, and glory to God, and to the Lamb forever!

D. HALLAMSON.

Kennebunkport, Me.

In Waterville, Me., on the 8th of May, fell asleep in Jesus, Mrs. SARAH N. RICHARDSON, aged 82 years, former wife of Stephen Tobey, of precious memory, but second wife of the writer of this memoir. She was piously inclined from a youth, and made a public profession of religion at 17 years of age. Soon after her marriage, she was instrumental in the conversion of her husband. Their residence was in the town of Fairfield. And they were not only among the first pioneers of Methodism in the town where they lived, but among the first-fruits in New England. For over fifty years they lived and toiled together. Like Zacharias and Elizabeth, "they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless," and for more than forty years their house was the home of the itinerant. For very many of her last years, she suffered intensely from nervous affections; yet she possessed a strong intellect, and a good mind.

Waterville, Me., May 25, 1870. H. RICHARDSON.

Mrs. ALBINA M. SKIFF died in Providence, R. I., April 22, aged 43 years.

Sister Skiff was converted at Wareham, Mass., about twenty years ago, through the labors of Rev. H. W. Houghton. She at once began to work for the Master, and was known, from the first, as an earnest Christian. Moving to this city, she joined Power Street Church, where, for eleven years, she has been a beloved and useful member. She suffered long and severely from consumption, but grace triumphed every day. She was taken to the church a few weeks before her death, when she took leave of her brethren and sisters in an address which touched all hearts.

Providence, May, 1870. J. W. WILLETT.

Died, at Centre Sandwich, N. H., May 6, 1870, WILLIAM NELSON HART, aged 38 years.

He was in his sickness a great sufferer, but endured his sufferings with patience and resignation. Just before his death, he was brought to realize his need of God's sustaining grace, and was enabled to renew his consecration to God, and find sure evidence of his acceptance. He died in peace, trusting in the Lord. He leaves a wife and two children.

Centre Sandwich, N. H., May 25, 1870. C. A. CRESBY.

Bro. DANIEL W. ELDRIDGE, of South Harwich, departed this life May 26, 1870.

His sickness was long and severe. His death is a great loss to the community, to his family, and to the Church of God. Being strong in body, in mind, and in Christian affection, he was the last man here that would have been thought of for the grave. He was just in the zenith of his usefulness, — a steward in the Church here, and only 35 years of age. His end was peace. "Thy way is in the sea."

South Harwich, May 27, 1870. JOSEPH MARSH.

Died, at Tolland, Ct., May 3, 1870, ASA BROOKS, aged 63 years, 4 months, and 3 days.

Bro. Brooks was born in Stafford, Ct., in the year 1806; was converted to God at the age of 23, united with the M. E. Church in this place soon after, where he has stood the test and burden of the day with that firmness that alone marks the Christian in a life of trial like this. As one that adhered to and loved the institutions of the Church of his choice, his life gave the fullest evidence. He died of the paralysis that in eleven days only, closed the work of life; but he could say, with the founder of the Church, "The best of all is, God is with me."

F. A. MURCAL.

Mrs. SAMUEL SPRAGUE, formerly of Boston and Malden, died recently in San Francisco. Its *Advocate* published a memoir of her, from which we copy these extracts:—

"She united with the Church when she was but twelve years old, and through all the years when friends tremble for the integrity of the child, she held on her religious course steadily, brightly, lovingly.

"She formed a strong attachment to a Church and sanctuary so blessed in its ministrations; and through long years of widowhood and motherhood, burdened with care, that attachment never wavered nor declined, but grew and grew, until her great passion of love for Christ was only greater than her love for the Church.

"And I attribute the intense love which she always manifested for the Church of her choice to the fact that it was the happy home of her childhood. Verily, 'they that seek Me early shall find Me.'"

"Her life demonstrated that a Christian life can ripen with a glorious fruitage as well in California as elsewhere.

"This fact might well be doubted as eyes wet with tears survey the wrecks of men and women strewn everywhere upon this rugged sea shore of a new nation. Whenever the Christian foot treads, it sinks in graves where are impiched Christian characters which were once rich in promise, strong in faith, and of whose never-garnered, and men look on and say, 'How hard it is to live a Christian life in California!' Alas, amid my weeping, I fear me that this is true! But Sister Sprague, with many others, demonstrated that a Christian life may even grow to a richer and ripper development here than under the more benign influences of Eastern homes."

"She came to these shores in May, 1857, and immediately united with the old Folsom Street charge, and found everything new and strange but the name of Jesus, and the story of His love; those were the same as in the old home Church. From this hour, she adopted this Church into her great, loving, Christian heart; and through all earthly struggles and vicissitudes, it grew deeper and dearer to her until the day of her death. As Sister Sprague lived, so she died, loving Jesus to the end, declaring, with fervor of tongue, that she found His richest promises fulfilled upon her dying bed; and thus she added one more to that long list of those of whom the sainted Wesley said, 'They die well.'

"As I think of her many Christian, and motherly, and wifely virtues, of her generous hospitality to those who delighted to gather around her board, profusely spread, of her devotion to every duty as she learned it, of her quick defense of friends, and large magnanimity to enemies, my pen grows garrulous, and would write on and on, but must stop its loving labor. To those whom she has left, they need no other comfort than the memory of her loving life, and the assurance, that will grow stronger and stronger, that she lives on the other shore to welcome the husband of her love, the daughters whom she trained and taught to love Jesus, and the son over whom she will bend in anxious solicitude until he shall find his mother's God."

The Secular World.

REVIEW OF THE WEEK.

DOMESTIC.

The organization of the New Hampshire Legislature was completed on the 1st. The Hon. Samuel M. Wheeler, of Dover, was elected Speaker of the House, and the Hon. Nathaniel Gordon, of Exeter, President of the Senate.

The corner-stone of a monument to Baron Stouven was laid near Utica, ex-Governor Seymour making a speech.

A fire in an oil train near Cleveland caused \$100,000 loss.

In the U. S. Senate, on the 1st, the bill to reorganize the Judicial Circuits was amended and passed. The ratification of the Sandwich Islands treaty was defeated in the secret session for want of a two thirds vote. The House spent the session in debate upon the income revenue tax. A motion to reduce the rate from 5 to 3 per cent. was lost by a close vote. Pending a motion to raise the exemption to \$2,000, the House adjourned.

A terrible railroad accident occurred, on the 1st, near Paterson, on the Delaware, Lackawanna, and Western Railroad. Eighteen persons were killed and wounded.

A wealthy diamond broker was robbed at the St. Nicholas Hotel, on the 1st.

FOREIGN.

It is reported that Napoleon will transfer M. Borthen from Washington to Brussels, and send M. Prévost-Paradol as Minister to the United States.

The health of Mr. Disraeli is restored.

Maxim still frightens Italy, and an outbreak is feared.

The last of the Greek brigands has been arrested; the investigation is going on.

TURKEY.

By a dispatch dated Constantinople, June 1, we learn that a fearful massacre of Jews by so-called Christians has broken out in the province of Roumelia, a metropolitan province of the Turkish Empire in the south of Europe. For some time the native Christians have manifested a spirit of fearful vindictiveness against the Jewish population, who have endeavored in vain to obtain from the government some protection against outrage and extortion. A secret movement has been in organization for some time for the extermination of the Jews. On Sunday last, by a preconcerted signal, the Christian populace rose, and the fearful work of butchery was inaugurated. At an early hour the houses of all Jews were invaded, and those of the occupants who were unable to escape were massacred in cold blood. The fleeing Israelites were pursued through the town by an armed mob, and murdered wherever caught. Men, women, and children were ruthlessly slain. The fury of the populace, inflamed with religious bigotry, only exhausted itself for want of victims. In all the principal towns the fearful work of butchery prevailed, and thousands of men, women, and children of the repugnant class were butchered in cold blood. The work of slaughter still goes on in the interior, and nothing has been heard yet of any movement by the authorities to suppress it. The reigning Prince is absent from the province, and advantage was taken of this to complete the total extermination of the Jews from the province. Prince Charles is hurrying home, and energetic measures will at once be taken by the Sultan to suppress this religious *crime*. Meanwhile the fury of the mob continues unabated.

Commercial.

BOSTON MARKET.

WHOLESALE PRICES.

June 4, 1870.

GOLD.—\$1.14 to \$1.14 1/2.
SILVER.—Superfine, \$4.00 to 4.50; extra, \$5.00 to \$7.50; Michigan, \$6.00 to 7.50; St. Louis, \$7 to 10.00.
NEW CORN.—\$1.00 to \$1.25; mixed, \$1.05 to 1.15.
OATS.—55 to 60c.
RYE.—\$1.15.
WHEAT.—Timothy Seeds' Grass, \$7.50 to \$7.75; Red Top, \$8.75 to 10c; R. I. Bent, \$2 to \$2.50 per bushel; Clover, 10 to 15c per lb.
APPLES.—Per barrel, \$6.00 to 7.00.
PEACHES.—\$5 to 6c per lb.
PORK.—\$32.00 to 34.00; Lard, 17 to 17 1/2c; Hams, 18c per lb.
BUTTER.—Butter, 25 to 30c; Ordinary, 20 to 25 cents per lb.
NEW CHEESE.—Factory, 14 to 16c; Dairy, 10 to 12c.
EGGS.—19c a dozen.
DRIED APPLES.—8 to 10c per lb.
HAY.—\$15.00 to 20.00 per ton, per cargo; \$25.00 to 30.00, per ton per car load.
POTEATOES.—\$2.00 per barrel.
BEANS.—Extra Pea, \$2.50 to 2.60; common \$1.50 to \$1.75.
STRAWBERRIES.—30c per quart.
GOOSEBERRIES.—\$1.25 per peck.
CRANBERRIES.—\$3.00 to 22.00 per bbl.
ORANGES.—\$4.00 to 5.00 per box.
LEMONS.—\$4.50 to 5.50 per box.
SQUASHES.—Marrow and Hubbardston Squash, per cwt., \$4.00.
CARROTS.—\$4.00 per barrel.
BEETS.—\$1.00 per bbl.

R. B. TURNIPS.—\$1.75 per bbl.

GREEN PEAS.—\$2.00 per bush.

MAPLE SUGAR.—12 to 15c per lb.

REMARKS.—Flour Market rules a shade higher on fancy brands. Common Superfine unchanged. Seed as last quoted. 5c advance on Apples. Whole Hums advanced 1/4 cent, not smoked as fast as the demand requires. Butter 2 cents lower—stock is accumulating. Potatoes firm at \$2 per bbl. Squashes remain at former figures. Carrots \$1.50 per bbl. Green Peas plenty, from Norfolk, Va., in good condition.

Marriages.

In this city, by Rev. M. Trafton, Wm. E. Knox to Sarah E. Harwood, both of Boston.
At Boston Highlands Methodist Church, May 26, by Rev. Mr. Collier, Henry Gibson, of Boston, to Miss Susan T. Warren, of Newton.

In East Somerville, May 17, by Rev. W. G. Leonard, Emily McLeod to Sarah Higgins, both of Somerville; May 25, James E. Snow to Ernestine F. Gill, both of Somerville.
In Cambridge, May 23, by Rev. Pliny Wood, Joseph Marshall to Miss Georgiana Clarke, both of Cambridge; May 26, Mamie Lee Noyes, of the Western Islands, to Madam Mary F. McKean, of Gibraltar.

In the M. E. Church, Melrose, May 25, by Rev. M. Emory Wright, Francis C. Danford to Christiana D., youngest daughter of Dudley Chandler.
In Haverhill, Mass., May 10, by Rev. O. W. Scott, G. W. Bowden, esq., to Miss Nellie R. Mitchell, both of Haverhill.

In Gloucester, April 19, by Rev. A. F. Herrick, John J. Kendall to Miss Celeste A. Herrick; April 24, David Dwyer to Miss Ellen Walsh.
In Chicopee, May 13, by Rev. Daniel Richards, William W. Cowles to Miss Alice M. Palmer.

In Waltham, May 27, by Rev. D. Sherman, John A. Humphrey, of Brooklyn, N. Y., to Miss Adelaide, daughter of the late Rev. Henry S. Henshaw, of the New England Conference. (No cards.)
In South Weymouth, May 8, by Rev. J. Marsh, James B. Ellis to Elmeline H. Kendrick, both of South Weymouth.

In Baldwin, Me., May 13, by Rev. John H. Griffin, Edward Richardson, of Baldwin, to Miss Cyrene M. Nich, of Standish, Me.

In Springfield, Vt., May 4, by Rev. J. C. W. Cox, Samuel J. Young to Emma J. Stiles, both of Springfield.
At the residence of Lewis Albee, in Rockingham, Vt., May 25, by Rev. J. C. W. Cox, Augustine Lane, of Springfield, to Mrs. Sarah Ann Herrick, of Rockingham.

In North Salem, N. H., April 27, by Rev. J. A. Steele, David Dustin, Jr., to Miss Helen Wardwell.

In Amherst, May 27, by Rev. L. F. Frost, Albert S. Stuart to Miss Lizzie A. Woodhove.

In Providence, R. I., April 21, by Rev. J. W. Willett, Nath. S. Wightman to Miss Louisa J. Bellwell, both of Fall River, Mass.; May 13, William Munro, of Warren, R. I., to Miss Jeanie O. Toye, of Providence; May 19, Andrew Bowen to Miss Lydia J. Burdick, both of Providence; May 26, Arthur M. Baker to Miss Mary F. Pearce, both of Providence.

In Swampscott, May 18, by Rev. John Capen, Emmett R. Fitch to Mrs. Abbie A. Capen, both of Lynn.

In Dexter, May 19, by Rev. C. E. Springer, Llewellyn Copeland, of Coriana, to Miss Caroline V. Lovejoy, of Williamsburg; May 19, John N. Curtis to Miss Vesta Gordon, both of Dexter.

In Bethel, May 17, by Rev. Rev. Deaf, Isaac C. Gordon to Miss Ellen H. Bean, both of Greenwood; May 21, Gilbert J. Coffin, of Monson, to Miss Abbie R. Farrington, of Bethel; May 23, Ira W. Bean, of Bethel, to Miss Georgia A. Henshaw, of Milton Plantation.

In Poughkeepsie, N. Y., May 27, by Rev. H. C. Farrar, A. B. Rees to David Ford, of the Troy Conference, to Mrs. Rebecca T. Ward, of Poughkeepsie.

In Natick, May 6, by Rev. Henry Lummis, Charles K. Lyman, of Hartford, Ct., to Miss Hattie C. Rockwood, of Natick; May 6, at the residence of Chas. W. Lealand, esq., Edward A. Belcher to Miss Nellie A. Everett, both of Natick.

In Sandwich, April 8, by Rev. A. W. Paige, Edward L. Daniels to Miss Sarah S. Hinchley; April 23, Thomas Gibbs to Miss Esther F. Brooks; May 12, Edward Haines to Miss Sarah E. Hodge.

In Hampton, May 17, by Rev. C. L. Browning, Alpheus Allen, of Herson, to Miss Mary E. Goodell, of Hampton.

In East Cambridge, June 2, by Rev. G. Haven, L. McWilliam, Cox, of Malden, to Miss Nellie C. Spencer, of East Weymouth, Ohio.

In New Bedford, May 10, by Rev. D. P. Leavitt, Calvin Marshall, of North Easton, to Miss Harriet F. Cushman, of N. B.

In Marlboro', May 25, by Rev. T. J. Abbott, Newton A. Mills to Miss Emma L. Sawyer, both of Marlboro'.

In Chicopee, May 21, by Rev. Daniel Richards, Charles H. Johnson to Miss Louisa Eldridge.

In Westbury, N. Y., May 23, by Rev. James S. Thomas, Thomas D. Edwards to Harriet E. Stepin, both of Westbury.

In Stafford Springs, Ct., May 25, by Rev. W. V. Morrison, Chester J. Holmes to Miss Amelia M. Gay, both of Stafford.

In Hamardville, Ct., May 4, by Rev. J. Mather, Oscar B. Vibbert, of East Hartford, Ct., to Miss Annie C. Seaberg, of Berlin, Ct.

In Bucksport, Me., by Rev. R. W. Hutchins, April 10, Charles W. Douglas to Miss Nettie Perkins, both of Bucksport; also, by same, May 20, Henry Irish to Miss Maggie M. Carpenter, both of Orland; by same, May 24, Allen O. Brice to Miss Mary C. Webster, both of Verona; by same, May 26, Franklin Dyer to Miss Jennie Cole, both of Bucksport.

In Kent's Hill, Me., June 1, by Rev. Dr. Webber, Williston Jennings to Melora E. Faunce, both of North Wayne, Me.

Deaths.

In Gloucester, Betsey C. Parker, aged 61 years and 10 months. She embraced Christ at the early age of ten years, and soon united with the Church. For some years she has been an invalid, and has suffered much, but died peacefully in the Lord, May 4.

In Methuen, May 21, of consumption, Annie M. Cass, aged 18 years.

In New Orleans, La., at the St. Charles Hotel, May 26, suddenly, Nelson B. Andrews, of Cambridgeport, Mass., aged 26 years.

In Anuradula, May 17, Mrs. Sarah E. Hopkins, wife of Dr. B. B. Hopkins, daughter of Mrs. Mary A. Glover, of South Boston.

In Alfred, Me., May 24, Hon. Benjamin J. Herrick, aged 79 years. Mr. H. was the father of Hon. H. G. Herrick, of Lawrence.

What is the best and safest preparation to turn gray hair to its natural color, but not dye it? Hall's Vegetable Seltzer Hair Renewer.

MCPHAIL'S PIANOS.—This firm has earned for itself a reputation second to none in the country, being particularly noted for the genuine merit of its instruments, and for its generous dealing with its customers. What are called its "Star" and "Crown" Pianos are especially celebrated, and have won repeated premiums up to the highest of a gold medal, from public competitive examinations. Many of the most eminent pianists and musical amateurs give to these instruments the preference in the market; and we personally know that they have afforded the highest satisfaction in many cultured households. While from our long acquaintance with the head of the firm, we have no

hesitation in urging all who like fair dealing, as well as who desire to "get the best," to make his acquaintance as purchasers of these first-class instruments.—Rev. H. M. Dexter in *Congregationalist and Boston Recorder*, June 3, 1870.

Business Letters Received to May 21.

A. Back; A. C. Coult; L. P. Cushman; R. K. Dosey; Thos. A. Griffin, Dan'l Godfrey; J. D. Jenne, W. T. Jewell; J. B. Lapham; R. Mitchell, J. A. Morelen, Charles Mardeck; J. H. Powers; H. G. Rogers, Samuel Roy; H. L. Sparks; A. Ward.

Business Letters Received to June 4.

N. D. Adams, A. S. Adams; W. L. Brown; G. C. Clark; O. M. Dismore, Charles De Wolf; W. Ford, H. V. Fletcher, E. M. Fowler; L. S. Haynes, Geo. Heila; Parker Jacques; C. E. Libby; J. H. Mansfield; H. C. Nye; H. C. G. Smith, David Smith, E. S. Shapleigh.

Methodist Book Depository.

Money Letters received from May 21 to May 28.

W. H. Adams, B. S. Ware, M. F. Allen, H. K. Antell; O. F. Barker, Geo. W. Burrell, S. N. Brook, W. C. Burdick, J. H. Beale, F. Blackstone, B. C. Blackwood, E. S. Brown, E. C. Bass; J. W. Case, H. J. Clark, L. L. Camp, J. W. Cole, W. H. Crawford, S. P. Campbell, E. A. Chapman; R. L. Dean, J. S. Davis, L. L. Dearth, O. E. Darling, R. Donkarsley; R. E. Forney, B. J. Farrington; N. B. Garride, T. Gates, T. B. Garland; T. Hovey, M. S. Heath, P. Hawke, H. H. Hartwell, Geo. H. Hinkley, W. H. Hyde, W. S. Hanes; M. B. Misset, E. G. Merrick; J. Nixon, Jr., O. Nash, R. Newman; A. C. Packard, M. A. Perry; S. E. Quincy; L. S. Ramsdell; W. B. Scott, W. G. Smith, C. E. M. Stanford, J. W. Spear, E. D. Standish, D. J. Smith; L. L. Tarbell, A. Tinker; A. B. Van Bloncom; S. J. Whitaker, John F. Woods, A. W. Waterhouse, C. W. Waterman, A. C. Webber, A. G. Wesley, J. W. Williams, S. Workman.

JAMES P. MAZES, Agent, No. 5 Cornhill, Boston.

Acknowledgments.

Rev. O. W. Scott and wife would return hearty thanks to the members and friends of the 1st M. E. Church, Haverhill, Mass., for the very pleasant reception accorded them, and for the tangible expressions of interest and regard—the usual concomitants of such pleasant occasions. A benediction upon the donors.

I hereby acknowledge the receipt of one hundred dollars' worth of Sabbath-school books, a donation to the M. E. Sabbath-school in this town, from an unknown friend. It is a fine present of new books, from J. P. Magee's book-store—timely, and much appreciated. Ashburnham, Mass., June 2, 1870. J. W. LEWIS.

Church Register.

HERALD CALENDAR.

Hamilton Camp-meeting begins Aug. 15, closes Aug. 24. Martha's Vineyard Camp-meeting, Aug. 23. Sterling Camp-meeting, Aug. 29. Heddin Camp-meeting, Epping, N. H., begins Monday, Aug. 29.

POST-OFFICE ADDRESS.

Rev. E. Sanborn, Falmouth, Me.
Rev. H. Nutter, South Newmarket, N. H.
Rev. M. G. Prescott, Garland, Me.
Rev. E. W. Hutchinson, Bucksport, Me.
Rev. Josiah Higgins, Kingston, N. H.
Rev. J. F. A. Farnham, Westboro, Mass.
Rev. A. C. Godfrey, Amesbury, Mass.
Rev. P. E. Brown, Mercer, Me.
Rev. Henry Chandler, Piermont, N. H.

QUARTERLY MEETINGS.

RANGER DISTRICT—FIRST QUARTER.

May—Oldtown, 28, 29.
June—Brewer, 4, 5, A. M.; Hampden, 5, P. M.; N. Hill, 12, 13, A. M.; Orono, 12, P. M.; Ashkum, 15, 16; North Dixmont, 25, 26.
July—Gulfport, 2, 3; Corinth, 9, 10; Harmony, 16, 17; Garland, 23, 24; Patten, 30, 31.
August—Fort Fairfield, 6, 7; Topsheld, 13, 14; Houlton, 20, 21; A. Farnham, 27, 28.
September—Bangor, Brick Chapel, 4, A. M.; Union Street, 4, P. M. GEORGE PRATT, P. E.
Orono, May 28.

TENTS—NATIONAL CAMP-MEETING, HAMILTON.

All persons wishing to rent tents must make immediate application. For particulars, see advertisement in this paper. Address JOHN G. OAK, Secretary, 5 Cornhill, June 2.

WORCESTER MONTHLY PRAYERS' MEETING.

Will convene at Laurel Street M. E. Church, Worcester, Monday, June 13, at 10 A. M. ESSAY AND DISCUSSION: "Sanctity of the Sabbath; Scriptural Argument therefor." Brethren in the ministry are requested to come and sustain these meetings, especially those in and near Worcester. S. A. FULLER, Secretary.

WILLIMANTIC CAMP-GROUND.—To the Friends

and Patrons of this Ground who desire to select Tent Lots.—The Committee on locating Tents will be in WILLIMANTIC, June 14, and on Camp-ground from 12 M., to 2 o'clock P. M. Should the day prove stormy, they will meet the following day.

Societies or individuals who did not occupy their lots last year, and propose to do so this, must give due notice to the Committee, or the lots will be assigned to other parties. Parties who occupied lots, or had them reserved last year, and do not propose to occupy this, will confer a favor on the Committee by giving them this information as early as practicable. The indications are that all the available lots on this ground will be wanted. Pastors of churches connected with this meeting will call the attention of their charges to this notice.

J. S. CLAPP, Secretary of Committee.

South Windsor, May 21, 1870.

DOVER DISTRICT.—For the accommodation of the preachers and their families, and others as far as possible, I have made arrangements to erect the Greenland Society Tent, at the National Camp-meeting to be held at Hamilton, on the 21st inst.

Those brethren in the ministry and membership who intend to stay through the meeting, or for a considerable part of it, would do well to inform me by letter. Come, and let our house be filled. GEO. N. BRYANT, Greenland, June 3.

WILLIMANTIC CAMP-MEETING.—The Willimantic Camp-meeting will commence Aug. 23. Particulars hereafter. GEO. W. BRADWATER, Piquam, May 31.

N. H. CONFERENCE MINUTES—CORRECTION.—Lynn and North Monro, additional, 79 members and prebenditors. Estimate, \$600. Receipts, \$545. H. CHANDLER.

KENNEBEC VALLEY CAMP-MEETING.—The camp-meeting on the grounds of the Kennebec Valley Camp-meeting Association at Richmond, Me., will commence on Tuesday, Aug. 30. Particulars hereafter. F. A. PLASTER, Chairman of Ex. Committee. Gardiner, May 27, 1870.

STERLING CAMP-MEETING.—Circumstances make it advisable for me to change the time of the Sterling Camp-meeting from the 29th, as before published, to the 23d of August. L. CROWELL, Worcester, May 15.

N. H. CONFERENCE SEMINARY AND FEMALE COLLEGE. ANNIVERSARY EXERCISES. Sunday Morning, June 19, Annual Sermon—President Barrows.

Monday Evening, June 20, Address before the Graduating Class—Rev. W. S. Steadly.

Tuesday Evening, June 21, Concert—A Troupe of Soloists from Boston.

Examinations, Monday and Tuesday, June 20, 21. Exercises of the Graduating Class, Wednesday, June 22. Tilton, N. H., June 1, 1870. GEO. J. JENKINS.

NEW HAMPSHIRE CONFERENCE SEMINARY.—The Trustees of the New Hampshire Conference Seminary and Female College are hereby notified that their annual meeting will be held at the Institution Buildings, Tilton, N. H., on Tuesday, the 21st day of June inst, at 11 o'clock in the forenoon, for the election of officers, and the transaction of such other business as may properly come before them. B. WYATT, Secretary. Tilton, N. H., June 2, 1870.

PROVIDENCE DISTRICT.—The District Stewards of Providence District are requested to meet at Broadway Church, Providence, on Wednesday, June 15, at 11 o'clock, A. M. M. J. TALBOT.

DEDICATION.—The new Roxbury M. E. Church in Stamford, Conn., will be dedicated to the worship of God, on Sunday, June 5, at 10:30 A. M., by Rev. F. G. Andrews, D. D., of Brooklyn, N. Y., and at 2:30 P. M., by Rev. M. B. Buckley, A. M., of Stamford. Preachers and people from surrounding churches are invited. H. F. PRATT, P. E. J. R. CUSHING, JR., Pastor.

NOTICE.—The District Stewards of Springfield District, and the Camp-meeting Committee will meet at the Camp-meeting Grove in Hatfield, Tuesday, June 14, at 11 o'clock A. M. A prompt and full attendance is desired. L. E. THAYER, P. E. and Chairman of Committee. Springfield, June 2, 1870.

CAMP-MEETING.—The Kennebec Camp-meeting will commence Thursday, Aug. 25, and hold one week. All proper arrangements will be made by the Directors, and due notice seasonably given.

The District Stewards will hold their annual meeting, Saturday, the 25th, at 1 o'clock P. M. J. COLBY, Gorham, June 1.

Business Notices.

OUR COUNTRY.

Our country we will ever love,
Though in her faults we see,
And hope in future she may prove
The champion of the free,
We'll fondly cherish for her boys,
Whose welfare we desire,
The hope that principles must choose
May their young hearts inspire;
And when they need a "Suit of Clothes,"
Hat, Coat, Pants, Vest, and shoes complete,
We have they'll trade at GEORGE FENNO'S,
Corner of Beach and Washington Street.
151 June 2, 1870.

FF One very important feature of the Union Safe Deposit Vault, in addition to the unsurpassed solidity, is that they are guarded day and night, making them superior to all other places of deposit for valuables. 51 June 2, 1870.

TO ADVERTISERS.—THE YOUTH'S COMPANION is an excellent medium through which to reach the public. It goes among a good class, is read by old and young, and has the largest circulation of any weekly in New England. June 2, 61 111.

INQUIRE WITHIN. The South is like a house to let. However pretty it may be externally, it is impossible to judge of its merits until you have seen the inside. If behind the ruby doors there are plenty of pearl-white skates, you will exclaim at once, "How beautiful!" To impart the utmost possible brilliancy, there is nothing like fragrant MOODONT. 71 June 2, 1870.

GOOD HEALTH.

Those who are versed in laws of health
Have given as a general rule,
Worth more than richest mines of wealth,
"The feet keep warm—the head keep cool."
This rule observed would oft prevent
Much suffering, and large doctor's bills,
Better than money often sent
For harmful drugs and useless pills.
Let Boys, then, get, at GEORGE FENNO'S,
For heads like HATS, warm shoes for feet,
With handsome "suits" of Summer "CLOTHES,"
Corner of Beach and Washington Street.
June 2, 1870.

Communion Services.

We are making a Specialty of the manufacture of Communion Ware of the finest quality and of elegant and appropriate designs. Catalogues showing the different styles will be sent by mail on application.

ADAMS, CHANDLER & CO.

20 John St., New York,
Manufacturers of fine Silver Plated Ware.
171 Jan. 4/70

DR. GEORGE FABYAN,

HAS REMOVED TO
No. 18 BOWDOIN STREET,
Opposite the Church of the Advent.
61 June 2, 1870 177

ANY LADY OR GENTLEMAN desiring an opportunity to engage in a lucrative and honorable business at a new and near home, can learn particulars by addressing J. N. RICHARDSON & CO., Boston, Mass. Send what paper you saw this in. 51 June 2, 41 177

A SURE PROFIT.

SUMMER BOARDERS. 13 miles out. Some outlay wanted. For particulars, address F. at this office. 61 June 2, 1870 178

CONSTITUTIONAL CATARRH REMEDY!

A permanent cure for that most disagreeable of all diseases,

CATARRH!

And all diseases arising from it, such as Neuralgia, Headache, Dizziness, Disagreeable Sounds in the Head, Drooping in the Throat, Sore Throat, Unnatural Discharges from the Mucous Membranes, Asthma, Derangements of the Bladder and Kidneys, and Pains in the Back.

It will give immediate relief to the worst cases. It is the result of thirty years' experience of one of the ablest physicians in New England. The present proprietors brought it before the public about five months ago, and its cases in that time are numbered by thousands, in not only Catarrh, but in all diseases of the mucous membranes, pains in the back, weakness of kidneys, coughs and consumptive tendencies, neuralgia and rheumatism. Certificates to back statements from well-known citizens. Circulars giving them, sent free upon application by letter to proprietors. **WEEKS & POTTER, BURN & PERRY, and G. C. GOODWIN & Co., Boston, General Agents, LITTLEFIELD & HAYES, Chemists and Druggists, Manchester, N. H., Proprietors.**

WANTED AGENTS—To sell the **HOMESHUTTLE SEWING MACHINE**. Price \$35. It makes the "Lock Stitch" (all on both sides) and is the only licensed under-feed Shuttle Machine sold for less than \$50. Licensed by Wm. Wheeler & Wilson, Grover & Baker, and Singer & Co. All other under-feed Shuttle Machines sold for less than \$50 are infringements. Address **JOHN S. FULLER & CO., Boston, Mass., Pittsburg, Pa., Chicago, Ill., or St. Louis, Mo.**

VINEYARD CAMP-GROUND.

All Goods addressed to **LUCK'S VINEYARD EXPRESS**, will meet with prompt attention, as well as all business entrusted to my care.

WARREN LUCK.

Office on Camp-ground, in Domestic Square, and at Hatch & Co. (Express Office), New Bedford, Mass. June 2, 1876

WANTED AGENTS—To sell the **OUTGOWN SEWING MACHINE**. It is licensed, makes the "Elastic Lock Stitch" and is warranted for 5 years. Price \$15. All other machines with an under-feed sold for \$15 or less are infringements. Address **OUTGOWN SEWING MACHINE CO., St. Louis, Mo., Chicago, Ill., Pittsburg, Pa., or Boston, Mass.**

PHILIP PHILLIPS'S

Sacred and Sunday-school MUSIC BOOKS,

—AND—

SMITH'S UNRIVALED

AMERICAN ORGANS,

31 UNION SQUARE, NEW YORK.

Over two million of his works in use in the Churches, Sabbath-schools, and homes of Europe and America. "NEW HALLOWED SONGS," "STANDARD SINGER," "SINGING PILGRIM," "FRESH LEAVES," "STANDARD GEMS," etc., etc. The "SINGING ANNUAL," for Sabbath-schools, containing nothing but new and original Music, will be published July 1st, 1876.

Write or call, hear and see, the most popular Sunday-school Music and Organs, at 31 UNION SQUARE. N. B.—"THE SINGING PEOPLE," a Magazine devoted to congregational singing, is published quarterly, at 50 cents per annum.

AGENTS WANTED—(\$10 PER DAY)—by the **AMERICAN KNITTING MACHINE CO., BOSTON, MASS., or ST. LOUIS, MO.**

THE VINEYARD

CENTRAL HOUSE

—AND—

RESTAURANT,

(FORMERLY DUNBAR'S.)

VINEYARD CAMP-GROUND.

This House has been much enlarged, and a spacious Dining-room, and an Ice Cream Saloon added; Rooms Carpeted; new Spring Beds and Bedding, etc.

At the counter may be found FRUIT, PASTRY, CONFECTIONERY, etc.

The proprietors will spare no pains to make this House comfortable and attractive to their patrons. It will be open about July 1st, and will be conducted on the European plan by

FULLER & FIELD.

Address **JOHN S. FULLER, North Bridgewater, Mass.**

MONEY AT TEN PER CENT. Although money is plentiful and interest some lower, I can invest your money, in sums from \$500 to \$50,000, for 5 years, at 10 per cent, secured by first mortgage on real estate worth twice the amount loaned, interest payable annually at your residence, without any charge to you for investing or collecting. This is as safe as Government Bonds, and better interest. I am specially anxious for \$20,000, to be secured by mortgage on property worth \$100,000, and to sell \$10,000 of city Bonds with 10 per cent. coupons attached, running \$5,000 due in 5 years, \$5,000 in 10 years. The Bonds are of the denomination of \$1,000 each. Please state which you prefer, the 5 years, or the 10 years. Satisfactory reference given on correspondence. **T. A. GOODWIN, Indianapolis, Ind.**

CURRENT AND CANKER WORMS.

BUCHAN'S CARBOLIC PLANT PROTECTOR will kill them and all kinds of vermin.

WHITTEMORE, BELCHER, & CO.,

AGRICULTURAL WAREHOUSE AND SEED STORE, 101 Java St. 177

THE BRISTOL FAMILY SEWING MACHINE,

\$25.

This is a first-class shuttle machine, has the drop feed, and all the latest improvements. Warranted equal to any \$50 machine. **AGENTS WANTED.** Send for circular. Address **J. W. BRISTOL, 75 Pearl St., Boston, Mass.**

THE BOYS' STAR Clothing Store.

Fenno's Old Stand.

19 AND 22 DOCK SQUARE (up-stairs).

THE ONLY ONE PRICE

Clothing Store in Dock Square.

CALL AND EXAMINE

Our new line of

SPRING AND SUMMER GOODS,

AND SEE OUR PRICES.

Every article is marked in plain figures, and no deception.

June 9, 33 177

CHILDREN TEETHING

MRS. WINSLOW'S

SOOTHING SYRUP,

FOR CHILDREN TEETHING,

greatly facilitates the process of Teething, by softening the gums, reducing all inflammation—will allay ALL PAIN, and spasmodic action, and is

SURE TO REGULATE THE BOWELS.

Depend upon it, mothers, it will give rest to yourselves, and

RELIEF AND HEALTH TO YOUR INFANTS.

We have put up and sold this article nearly thirty years, and CAN SAY IN CONFIDENCE AND TRUTH of it what we have never been able to say of any other medicine—**NEVER HAD IT FAIL IN A SINGLE INSTANCE TO EFFECT A CURE**, when timely used. Never did we know an instance of dissatisfaction by any one who used it. On the contrary, all are delighted with its operations, and speak in terms of commendation of its magical effects and medical virtues. We speak in this matter "WHAT WE DO KNOW," after years of experience, and pledge our reputation for the fulfillment of what we here declare. In almost every instance where the infant is suffering from pain and exhaustion, relief will be found in fifteen or twenty minutes after the Syrup is administered.

Full directions for using will accompany each bottle.

Be sure to call for

"Mrs. Winslow's Soothing Syrup,"

Having the fac-simile of "CURTIS & PERKINS" on the outside wrapper. All others are base imitations.

Sold by Druggists throughout the world.

June 9, 601 6m 146

SMITH'S AMERICAN ORGANS!

FOR THE

Services of Chapels and Lodges, as well as for Home Recreation.

A Thorough Comparison Invited.

Never to rest satisfied with mediocre success has been the motto of this house. And with every year's experience, they expect not only to maintain their present position, but to produce instruments of greater and more varied power, thus anticipating the increasing demands of the most cultivated taste.

Besides a large variety of sweet-toned instruments for the Parlor, the manufacturers offer a series of powerful instruments with

PEDAL BASS AND DOUBLE MANUALS,

FOR CHURCHES, MUSICAL SOCIETIES, AND OTHER

PUBLIC USES, AS WELL AS FOR ORGAN

STUDENTS.

Although the superiority of the large Pipe Organ is incontestable, still it is and must remain an expensive instrument, and its distinctive excellencies are not found in those of low cost. It is certainly true that unless a society spends at least \$2,000 for a Pipe Organ.

The American Organ for \$1,000

ON LEASE.

WILL GIVE FAR BETTER SATISFACTION.

An Illustrated Circular, containing full descriptions and prices, will be sent post-paid, on application.

As this establishment tolerates no inferior work, distant purchasers can send by mail, and be sure of receiving precisely what they order.

Instruments will be sent, express free, on receipt of price, to any place in which the Messrs. Smith have no Agent.

S. D. & H. W. SMITH, Boston, Mass.

June 9, 21

VINEGAR. How made from Older Wine. Molasses or Sorghum in 10 hours, without using drugs. For circulars, etc., address **F. L. BAKER, Vinegar Maker, Cromwell, Ct.**

Free from U. S. Taxes.

Eight per cent. per Annum in Gold!

A perfectly Safe Investment!

First Mortgage Bonds

OF THE ISSUE OF

\$1,500,000,

BY THE

St. Joseph and Denver City

RAILROAD COMPANY,

Issued in denominations of \$1,000 and \$500, Coupon or Registered, payable in 30 years, with Interest payable 15th August and 15th February, in New York, London, or Frankfurt, free of tax. Secured by a mortgage only on a completed and highly prosperous road, at the rate of \$13,503.79 per mile. Earnings in excess of its interest liabilities. This line being the Middle Route, is pronounced the SHORTEST and MOST NATURAL ONE FOR FREIGHT AND PASSENGER TRAFFIC ACROSS THE CONTINENT. ST. LOUIS & FORT KEARNEY SPANNED BY A RAILWAY, AND CONNECTING WITH THE UNION PACIFIC AT FORT KEARNEY.

Capital Stock of the Co. - \$10,000,000

Land Grant, pronounced

value of - - - - - 8,000,000

First Mortgage Bonds, - - - - - 1,500,000

\$19,500,000

The remaining portion of this Loan now for sale at 97½ and accrued interest in currency. Can be had at the Company's Agencies in New York or Boston; in New York, Tanner & Co., Bankers, No. 49 Wall St., or W. P. Converse & Co., No. 54 Pine St. In Boston, of E. Rollins Morse & Bro., No. 27 State Street.

Pamphlets, Maps, and all information can be obtained at either of the above named agencies.

The attention of Capitalists and Investors is particularly invited to these Securities. We are satisfied they are all that could be desired, and unhesitatingly recommend them.

TANNER & CO.,

FISCAL AGENTS,

49 Wall Street, New York,

W. P. CONVERSE & CO.,

COMMERCIAL AGENTS,

54 Pine Street, New York.

June 9, 17 25

THE UNION INSTITUTION FOR SAVINGS,

IN THE CITY OF BOSTON,

Located in its new bank building, at No. 27 Bedford Street, is the first bank that paid its depositors the liberal rate of SIX PER CENT. interest, which it has uniformly paid since its organization, and has now declared an extra dividend of TEN PER CENT. for five full years, payable on demand to all depositors, entitled thereto, under Article 13 of the old By-Laws. The Trustees have now taken another step in advance of the established custom, and will hereafter pay its usual semi-annual dividend at the rate of six per cent. per annum, and at the same time declare a dividend on its extra profits, instead of once in three or five years, as heretofore. This plan is a just one for depositors, inasmuch as it enables them to receive all the earnings of their money every six months, instead of waiting three or five years. These dividends will be paid free of United States or State Tax.

GEO. F. EMERY, TREASURER.

June 9, 25 17 49

BATCHELOR'S HAIR DYE.

This splendid Hair Dye is the best in the world. Harmless, reliable, instantaneous; does not contain lead, nor any other poison to produce paralysis or death. Avoid the painted and delusive preparations boasting virtues they do not possess. The genuine W. A. Batchelor's Hair Dye has had 30 years unblemished reputation to uphold its integrity as the only Perfect Hair Dye—Black or Brown. Sold by all Druggists. Applied at 16 Bond St., N. Y. 15 17 July 22, 17 44

\$250 A MONTH with Stencil and Key Check Dies.

Don't fail to secure Circulars and Samples free. Address **S. M. SPENCER, Stratford, Ct.**

June 9, 31 17 52

OUR PET SEWING MACHINE will do as good work as any \$25 machine. Call and see it, or send stamp for circular. Price \$5. Agents wanted. Terms liberal. **PET SEWING MACHINE CO., 7 Tremont Row, St. Paul, 21 17 51**

THE FOURTH

NATIONAL CAMP-MEETING

OF THE M. E. CHURCH, FOR THE PROMOTION OF CHRISTIAN HOLINESS, WILL BE HELD IN

Asbury Grove, Hamilton, Mass.

Commencing Tuesday, June 31, and closing Friday, July 1, 1876.

All, of every name, who are interested in Christian holiness, are cordially invited and will be cordially welcomed to this Feast of Tabernacles.

LOCATION AND ACCOMMODATIONS.

The grove is 22 miles from Boston, on the Eastern Railroad. It contains about fifty acres, well covered with large hemlock, pine, and other trees, beautifully supplied with the purest water, and the soil is of such a nature that it becomes dry very soon after the heaviest rain-storms. The grove is conveniently laid out in avenues, paths, and parks. A preacher's stand has just been erected, and the circle re-seated with seats with backs, to accommodate 4,000 persons within hearing of the preacher's voice. Some fifty large society-tents have been placed, by vote of the churches owning them, at the disposal of the Association, for the benefit of the meeting and provision has been made to supply all the tents that may be wanted. A large French-roof bakery has been built, which will afford facilities for preparing food for all who may attend the meeting. The Association have large covered buildings, well ventilated, where their tables are set with seats for the guests, and will add Table's large tent, so that they expect to accommodate 1,500 persons at the tables at once.

There will be a restaurant, where meals can be had on the European plan.

A store, where groceries, provisions, and other necessary articles, can be purchased.

A book-store under the control of Bro. JAMES P. MAGEE, Agent of the Boston Methodist Book Concern, where books and stationery may be obtained at book-room prices.

A baggage-room, where carpet-bags, cloaks, umbrellas, etc., can be safely deposited and checked at small expense.

A post-office, where letters and papers will be mailed and delivered daily. All letters for the camp-ground should be directed to the care of J. P. MAGEE, 5 Cornhill, Boston.

Everything possible will be done for the accommodation and comfort of all visitors.

RAILROADS.

There will be a reduction in fares on the New England Railroads, and on other roads as far as possible. Full particulars will be given in ample season.

BOARD.

Season-tickets, for more than two days, two thirds price.	\$2.00
Three days or more, each day.	1.00
Less than three days, each day.	1.25
Dinner.	.75
Breakfast.	.50
Supper.	.50

Children under twelve years, one half price. At the restaurant, meals furnished on European plan. Those who may wish to cook their own food must make arrangements with the Association. Wood can be obtained at the Association office. No one will be allowed to cut a tree or branch, or gather wood from the grove.

TENTS.

All societies or persons wishing to provide their own tents, can have them put up and taken down at reasonable charges. See that they are plainly marked with the owner's name and "Hamilton Camp-meeting," well tied up, and forwarded on or before the 10th of June. No tent will be allowed to be put up or taken down during the progress of the meeting, except by special permit of the Association. A small ground-rent will be charged on private tents. Any society, club, or individual, by early application, can secure tents for their own special use on the following terms, without floors or furniture:—

A tent, 10x12	\$3.00
Wall-tent, 10x12	5.00
Wall-tent, 10x12	7.00
Wall-tent, 14x10	8.00
Wall-tent, 10 to 15 ft. diameter, 6.00 to 9.00	
Wall-tent, with flies, 10x12	9.00
Wall-tent, with flies, 12x16	10.00

Several large society-tents can be rented on special terms. These tents are new, or nearly new, and in good condition. Board floors can be supplied on reasonable terms, if application is made early.

FURNITURE FOR TENTS.

The following articles will be furnished at the prices named, if due notice be given:—

Single-spring Bedstead (iron)	\$1.25
Double " " (do)	1.50
Single Mattress " "	1.50
Double " " " "	2.00
Blankets, each	.50
Pillows without cases	.25
Wood-seat chairs	.40
Cases " "	.75
Teapoy Table, with drawer	1.00
Wash-stand	1.00
Looking-glass	.50
Rocking-chair	1.00
Table, 3x3	1.50

SINGLE LODGING IN TENTS.

Each night, 50 cents, or season-ticket, \$3.00.

MAP OF THE GROVE.

A neat lithographic map has been prepared, which gives the outlines of the ground, with its arrangements, circle, tents, stores, offices, boarding-houses, water-tanks, parks, avenues, and paths, which will be very useful for strangers. Mailed to any address for 25 cents.

ENCLOSURE.

The grove is protected by a high picket-fence, and no admission except by the gates.

These gates will be closed every night at 10½ o'clock, before which time all persons not having accommodations on the ground must leave.

The gates will be opened every week-day morning at 5 o'clock.

N. B.—The gates will be closed on Saturday night at 10½ o'clock, and not opened again until Monday morning at 5 o'clock. All persons who wish to enjoy the Sabbath in the grove must be within the enclosure before 10½ o'clock Saturday night.

No cars or public coaches will run to or from the grove on the Sabbath. Remember the Sabbath day to keep it holy.

COLLECTIONS.

None will be taken up during the meeting.

Additional information will be given hereafter in the church papers. Any special information can be obtained on application to JAMES P. MAGEE, 5 Cornhill, Boston.

THOS. P. RICHARDSON, Pres. Asbury G. M. Assn.

JAMES P. MAGEE, Treas.

JOHN G. CARY, Sec'y

REV. J. E. INKIP, Pres. National

REV. GEO. HUGHES, Sec'y

May 19, 74